The LUTHERAN

FAREWELL IN BERLIN

Bishop Dibelius thanks Dr. and Mrs. Bodensieck

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DECEMBER 16, 1953

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Lost in the Wrappings

EARLY CHRISTMAS MORNING the quiet of the Jones' home was suddenly shattered. Joey woke up, threw back the covers and leaped out of bed, calling to his brother, "Wake up, Billy! This is Christmas! Let's hurry down and see what Santa Claus brought us!"

Together they raced down to the tree, pulled out their presents and excitedly tore off the paper, scattering it all over the room.

A LITTLE WHILE LATER, their parents came down to a room which looked as if it had been struck by a small cyclone. They smiled at each other as they saw the children enjoying their long-awaited toys. After the children had been persuaded to gulp down a hasty breakfast, they returned to the living room and their new toys. Their mother said, "Children, we'll have to gather up these wrappings and clean up most of this mess before Uncle Bill and Aunt Mary come, or you won't have room to play."

Reluctantly, Billy and Joe gathered the once-beautiful but now useless Chri mas wrapping paper and stuffed it into big box. As their mother straightened the little creche which had been carefu arranged on the floor beneath the tree, s was unable to find the figure of the ba Jesus. Realizing that it might have be mixed up with the trash, she sent the bo out to look through all the papers they h thrown away. And there they finally fou the baby Jesus, who has been lost in t Christmas wrappings!

ISN'T THIS A PARABLE of what happens many homes to the real Christ-child? He lost in all the holiday fuss. Sometimes h hidden behind the red-suited Santa Cla sometimes he's lost in all the wrappings a thrown out heedlessly. What will happ in your home this year?

—PAUL L. MORGAN

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COVER PICTURE. Dr. Julius Bodensieck, special commissioner in Germany for the Lutheran World Federation, was praised by Bishop Otto Dibelius as he and Mrs. Bodensieck prepared to return to the U.S.A. and Wartburg Seminary, where Dr. Bodensieck is professor of New Testament. Mrs. Bodensieck's work on behalf of German refugees also received recognition.

THE CHURCH IN THE NEWS

Court unblocks Congregationalists

Merger of the Congregational Christian Churches with the Evangelical and Reformed Church had been tied up four years in New York courts. This month the state's highest court decided that there is no legal obstacle to union of the denominations.

A slim majority of Congregationalists favor the merger. A fighting minority are against it. The minority, led by the Cadman Memorial congregation in Brooklyn, took their case to court in 1949. Their argument was that all Congregational churches are self-governing and their denomination's General Council has no authority to act for them in negotiating any kind of merger.

Justice Meier Steinbrink ruled in favor of the Cadman congregation in 1950 and ordered General Council officials to suspend the merger plans. The next question was: has a court the authority to tell any denomination what it can or cannot do, except to the extent that property rights are involved? Congregational officials appealed the Steinbrink decision to New York Supreme Court's Appellate Division and won a decision favoring their side in 1952.

Final word is spoken

Last round in the Congregationalist court contest began when the Cadman group carried the case to the state's Court of Appeals. Judges of the court split four to two in the decision announced Dec. 3. "The basis of union is voluntary," a majority of the judges agreed. It "in no way interferes with congregational faith or manner of worship." The General Council, said the majority opinion, claims no power "to compel the plaintiff" (the Cadman congregation) "o any other non-assenting church to joi the union unwillingly or impose upo them a change of faith or doctrine."

Trust funds held by Congregationa boards and agencies will be used for th purposes intended by the donors, th court said. Judge Charles W. Froessel who dissented from the majority opinion wasn't convinced on this point. "Plain tiffs may well have rights," he said, "i the way of continued service and other wise, by reason of their contributions o many tens of thousands of dollars ove the years."

Opponents of the merger could as for a rehearing of the case in the stat court, but do not think they could get hearing in the U.S. Supreme Court be cause no constitutional question is in volved.

"The decision by the Court of Appeal is a vindication of the right of religiou groups to determine their own affair without interference by the state," sai Dr. Douglas Horton, Congregationa Christian chief executive.

Merger problem ahead

The long court wrangle over a Con gregational-Evangelical and Reforme merger may have cooled off enthusiasm "The process of re-educating our mem bership will largely have to be done a over again," said the Evangelical and Re formed Church president, Dr. James E Wagner.

Among the 5,715 Congregationa Christian churches, only 3,120 (54 pe cent) approved the merger which ha been under discussion for 10 years. Ther were 1,162 opposed, according to *Religious News Service* summary, an

1,433 not voting. A national Committee for the Continuation of the Congregational Christian Churches is active in opposition to the merger.

The new denomination formed by the merger would be called the United Church of Christ. It might become the nucleus of further merging of church bodies now dissatisfied with their denominational isolation.

College students coming

Elementary schools throughout America were crowded this fall as the offspring of the U.S.'s highest birthrate year (1947) enrolled in first and second grade. The high tide of childbirth since '47 assures big school enrollments all through the '50s.

A dozen years from now at least a tenth of today's first-graders will be college students. Crest of the upswing in college enrollment, it was predicted at the ULC Board of Education meeting on Dec. 2, will come in 1970. Figures reported to the board had been compiled by Dr. Ronald B. Thompson of Ohio State University. In some states in 1970 the number of young people of college age will be more than double the present number, Dr. Thompson reports.

How many of 1970's students enroll in church colleges depends on the recruiting program of the colleges and congregations. Competition of the state universities, with lower tuition charges, is increasing.

United Lutheran colleges had enrollment gains this fall, Dr. Gould Wickey reported to the Board of Education. There had been several years of reduced registration after the GI-benefit effects wore off. This year enrollment in 14 colleges increased about 8 per cent (from 8,090 to 8,709). Enrollment at 10 ULC theological seminaries went up from 716 to 726.

KING PLACES CORNERSTONE

King Paul of Greece laid cornerstone last month for building at Greek Orthodox theological institute, Brookline, Mass. With him: Bishop Ezekiel, Archbishop Michael

More Catholics in Lutheran colleges

Until 1920 Roman Catholics had been far behind the Protestant churches in establishing colleges and universities in the United States. Although Catholics have made drastic progress in opening or enlarging schools in 30 years, two-thirds of their 500,000 U.S. students are in non-Catholic institutions, according to a recent Newman Club survey.

United Lutheran colleges reported this fall that their Roman Catholic enrollment had increased from 646 to 965 since last year. They are the second largest group, next to Lutherans themselves. The second place at ULC colleges had been held by Methodists for 20 years.

Lutheran students are fewer than half the number registered at United Lutheran colleges. Percentage of Lutherans varies from 14.9 per cent at Roanoke and 19.4 at Waterloo to 62.1 at Wittenberg and 77.2 at Carthage.

Missouri Synod plans new college

Option on a 177-acre college site near Fort Wayne, Indiana, was taken by the Lutheran Church—Missouri Synod in late November. Eero Saarinen, noted architect of modern-style buildings, is to design a group of college structures estimated to cost about $5 million.

The proposed school is to be a senior college. The Missouri Synod has not officially sponsored senior colleges previously. It has a group of junior colleges from which graduates go to its theological seminaries or teachers' colleges for training as pastors or parochial school instructors.

In July the synod sold its 20-acre junior-college campus in Fort Wayne to the Indiana Technical College for $1 million. The synod is to retain only a high-school building on the Fort Wayne campus, and has promised to vacate the rest of the property in 1956. Construction of the new college is expected to begin next summer. Initial enrollment is estimated at 650.

McCarthy won't retract false statement

Most Roman Catholic publications have staunchly supported Senator Joseph McCarthy in his crusade against people he calls Communists. Many Catholics consider McCarthy the Roman Catholic most likely to reach the White House who has appeared since Alfred E. Smith.

One Catholic magazine, *The Commonweal*, had been 100 per cent deficient in enthusiasm for McCarthy. That must mean, according to McCarthy logic, that *The Commonweal* is pro-Communist. In a newspaper interview in August McCarthy said about *The Commonweal* that in testifying before the Jenner Committee "one of its writers refused to say whether he is a Communist or not. From that you can draw your own conclusions."

Commonweal editors queried McCarthy promptly on the statement. The senator replied by asking "what connection Thomas Davin has with *The Commonweal*—whether he writes for it whether he has any voice in determination of policy . . . ?"

The fact, *Commonweal* editors answered, is that Davin was a college acquaintance of a former assistant editor who left the magazine in the '30s. He "has never at any time written a single line for *The Commonweal* and "has never had the slightest voice in determining the magazine's policy."

In mid-November *Commonweal* had McCarthy's reply, ignoring the point about Davin writing for the magazine and stating that "I should have pointed out that in your book the traitor is not the Communist but the senator who dares to expose Communists . . . You have

done and are doing a tremendous disservice to the Catholic church and a great service to the Communist Party."

Bodensiecks come home

Lutherans in Europe parted last month with two of the best friends they have had in the postwar years—Dr. and Mrs. Julius Bodensieck (*see cover picture*). Bishop Otto Dibelius of Berlin expressed the gratitude of German churchmen in a farewell tribute.

The Bodensiecks were among the first Lutherans of America to go to Europe after the war for full-time service in aid to refugees and in church reconstruction. They have worked most of the time since the summer of 1946 in Austria and Germany. A new refugee center recently dedicated in Berlin has been named "The Bodensieck House."

Dr. Bodensieck has been permitted to travel in the Russian zone of Germany more widely than any other American Lutheran. His last trip was in October, when he visited Dresden and Meissen. "It is safe to say that not more than 2 or 3 per cent of the East Zone population is in favor of the Red regime," Dr. Bodensieck reported.

Dr. Bodensieck will return to the faculty of the Wartburg Theological Seminary in Dubuque, Iowa (American Lutheran Church), where he was president until his overseas assignment.

Protestants get rights in Italy

Italy's supreme court ruled early this month that the freedom of religious worship guaranteed in the 1948 Italian constitution is in effect. Police officials have been operating under 1931 Fascist laws requiring specific authorization for each non-Catholic religious gathering.

The court refused to overrule a provincial court which ordered the release

SUNDAY SCHOOL PICKETS

Children in East Pasadena, California, march through their neighborhood carrying signs urging non-church-goers to attend classes because "Sunday school is important"

of five Pentecostal ministers who had been sentenced for holding services without permission.

A government cabinet officer, Amintore Fanfani said in parliament in October that Italy is willing "to study any concrete proposals by representatives of non-Catholic confessions to modify existing laws." The U.S. Department of State had interceded on behalf of Italian tolerance toward Protestant missionaries. It is still unclear whether Protestant sects which are not officially recognized will be granted tax exemption on properties.

Intermission in Helander case

It isn't often that a Lutheran bishop gets mixed up in a court case that produces dozens of detective-story surprises. Newest surprise, as the trial of Swedish Bishop Dick Helander rounded out its fourth week, came from chemists who said they have discovered a means of bringing back to visibility fingerprints as much as a year old.

Their method, they said, discloses a thumbprint of the bishop on one of the anonymous letters sent in October 1952. The letters slandered candidates who were competing with Dr. Helander in the election for the bishopric. The trial was recessed for 10 days to give technicians a chance to examine 100 other letters.

The bishop is accused of mimeographing and mailing letters which attacked the character of four candidates for the church office, while praising the fifth candidate, Dr. Helander.

One factor in the case is an old typewriter which disappeared from its place at Uppsala University and which had new type when returned. An instrument maker brought a microscope, arc lamps, and dental drills into court to prove that the replacement of the type could have been done "only by an expert mechanic."

The church is blamed

The "real guilt" in the Helander case said a prominent Swedish churchman must be charged to the Church of Sweden itself. Dean Knut Norborg of Halmstad stated in a newspaper interview that "this sordid drama has unearthed such a state of affairs inside the theological faculty at Uppsala, inside the church, and among the clergy that each of us must admit that he, too, is guilty.

"There has been an absence of a correct attitude in the election of other bishops," he said, "and this incorrect attitude also has prevailed during the selection of many local pastors.

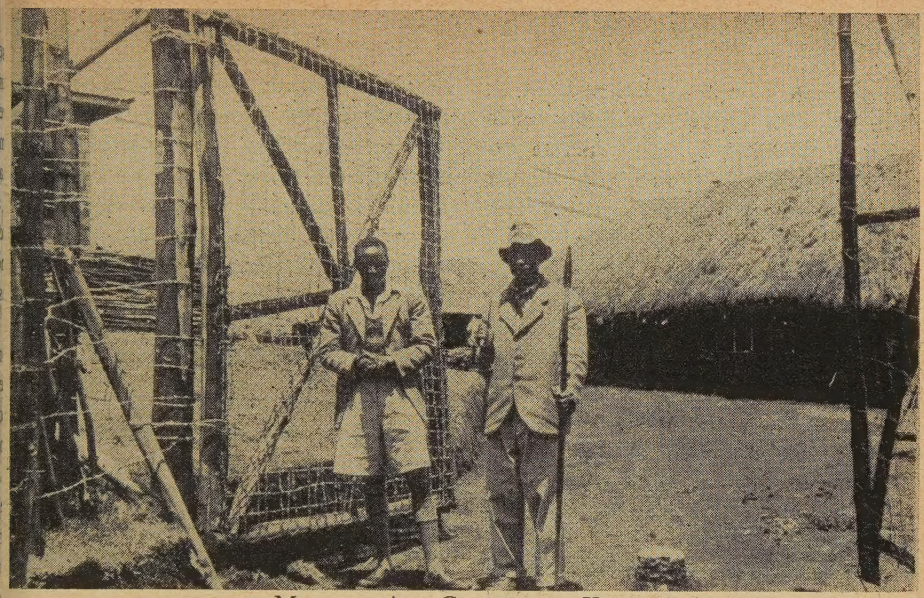
"These have often been characterized by a nice collection of slander and intrigue, by quarreling between factions, by half-truths and lies, by careerism and everything else mixed into a beautiful witch's brew.

"The clergy and the members of the church have many sins to confess in this connection, and the tragedy which has evolved from the election of a bishop in Strangnas has shown this sinfulness in a hateful and undisguised form."

Ministerial students will be screened

Psychological testing of all candidates for the United Lutheran ministry is underway or will soon begin in the church's 10 theological seminaries. Report on the program at the church's Board of Education meeting this month was the first given by the Rev. Vernon Strempke who joined the board's staff in July.

The Guilford-Zimmerman Temperament Survey, Strong's Vocational Interest Blank, and the Minnesota Multiphasic Personality Inventory are used in gauging the emotional stability and personality traits for men who wish to become pastors. Tests are being given in United Lutheran colleges to students who



MISSIONS ARE GUARDED IN KENYA

Barbed-wire barricades were placed around Christian mission schools in Britain's Africa colony, Kenya, this fall, after Mau Mau raiders killed missionaries, pupils

propose to enter seminaries. Students from other colleges are to get the tests when they arrive at seminary.

Tests of 518 students have been completed, Mr. Strempke reported. In cases of severe personality difficulties, students may not continue their preparation for the ministry. In other cases personal counseling to overcome handicaps is provided.

Big demand for Bibles

More than 25,000,000 copies of the Scriptures will be published or circulated throughout the world in 1954, but the actual need is for twice that number, the Advisory Council of the American Bible Society was told at its meeting in New York City this month.

Dr. Gilbert Darlington, treasurer of the society, said the figure of 25 million represents the combined program of the 24 national Bible groups associated in the United Bible Societies.

He said the American Bible Society's production schedule next year calls for the publication of 365,000 Bibles, 474,500 Testaments, 13,227,000 Gospel portions, and 30,000 volumes for the blind, or a total of 14,096,500.

And so forth

Lowest salary of Presbyterian ministers in Washington, D. C., is to be $3,800 a year, the Presbytery decided. The $3,800 includes allowance for parsonage and pension payments. The minimum is maintained through a salary-equalization fund. Beginning Jan. 1 churches will pay one-half of 1 per cent of their budget toward the fund, used to upgrade salaries of clergymen receiving less than the minimum. Average salary of Presbyterian ministers in the district is $5,000 a year. The highest is $12,000, the next highest $10,000.

World News Notes

U.S. ROLE IN EUROPE

IF—AFTER A FINAL hydrogen blast on earth—St. Peter were to summon each nation to illustrate by one concrete example its honest effort to avert the danger of a third war in Europe, Britain's best hope might be its early championship of the Council of Europe. France would point with pride to the early advocacy of the Coal-Steel Community. The United States might take a choice: either NATO or—more probably—the less militant series of agencies it undergirded, symbolized by the Marshall Plan but extending from UNRRA through IRO, ECA, TCA (Technical Co-operation Administration).

These excellent contributions to the cause of European peace were launched on a high tide of moral idealism and they have not yet lost their momentum. The European Assembly meets regularly in Strasbourg to perform its unsensational but important chores. The six-nation Coal-Steel Union is a notable success. As for huge emergency agencies established for relief, reconstruction, refugee service and economic rehabilitation, their combined impact is enormous.

AT THE SAME TIME, it will be embarrassing—under St. Peter's scrutiny—for the nations to be forced to confess that they backslid from their first vision. Churchill sponsored the Council of Europe when he was out of power, but London has always steered clear of it. France joined the Coal-Steel Union but rapidly dissociated itself from Schuman's brilliant concept of European unity. French politicians, it seems, would rather court total catastrophe than total prosperity with Germany as a partner.

The United States seems to have been no less retrogressive than Britain and France. Recently there has been open criticism of the Eisenhower administration for "scuttling" the Marshall Plan ideal and the whole Point Four Program. There is suspicion, both at home and abroad, that Washington has jettisoned its relatively altruistic, warmhearted, and humanitarian approach to world problems in favor of a self-centered, cold-blooded and militaristic strategy.

FOR THE RECORD it should be said: first, that the shift of emphasis from "reconstruction" to "defense" did not start with the Republicans but began more than three years ago when ECA (Economic Co-operation) was changing to MSA (Mutual Security). Secondly, something had to be done to get a firm grip on "do-goodism" and at the same time to reduce the fantastic and expensive array of overseas personnel (including four full-fledged U.S. ambassadors in Paris). Thirdly, Mr. Stassen correctly believes that there are many things that voluntary and private agencies (such as church organizations) can do better and cheaper than the government.

When all this has been granted, however, the ugly likelihood remains that the brightest weapon the U.S. ever contrived for combatting communism, namely, a hearty readiness to bend all its resources to the betterment of its fellowmen, is being sadly dulled and blunted. Is it really in our own best interest to turn plowshares into swords again? Mankind has learned by bitter experience that the basic answer to malaria is to drain or to spray swamps, not to pass out mosquito swatters. Mr. Stassen contends that he intends to do both, but millions of people are watching to see whether swatters receive top priority. —STEWART W. HERMAN

THIRTY FOREIGN VISITORS sat around conference table in Washington. Men nd women from Asia, Africa, Europe, outh America, leaders in public life in heir respective homelands, had come to his country under the State Department's xchange program to take a first-hand ook at "life in these United States."

A week's intensive briefing in Washngton on various facets of the American cene preceded six months of travel and tudy in other parts of the country. One hase of this basic orientation was an inerpretation of American church life by epresentatives of the Protestant, Roman atholic, and Jewish faiths. The three ddresses were followed by discussion.

A lawyer from Finland spoke up. "If nly 60 per cent of your population is ffiliated with any church, does that mean hat the rest is antagonistic to religion?"

The Americans explained that those who belong to churches and synagogues lo so by voluntary choice, but that the eople who have not affiliated are genrally friendly to religion. There are ere no strong anti-clerical or atheistic novements as there are in some parts of Europe.

Race relations

A high-school teacher from the African Gold Coast, his skin a gleaming black, said thoughtfully: "If so many of your people are church members, and he church plays a leading role in molding public opinion, why is there so much racial prejudice in America?"

That question hurt, mainly because here was no adequate answer. The churchmen explained that there is progress toward racial equality and fellowship, that the rate of progress is increasing, and that the churches are becoming more aware of their responsibilities. But they had to admit that judicial decisions had brought about more changes in the status of Negroes than public sentiment directly traceable to church influence.

The recent decision of the large movie chains in Washington to admit both races was cited as an encouraging sign of progress. Significantly, that change took place with a minimum of publicity.

"You probably didn't hear anything about this change of policy," the Americans commented.

"Oh yes," was the answer. "In Africa, it made headlines!"

THE IMPLICATIONS were both frightening and encouraging. Frightening, because in this day of world tensions, our American practice of democracy is subjected to unrelenting scrutiny. Encouraging, because our achievements as well as our shortcomings in the area of race relations are magnified halfway around the world.

The American churches must share in this acid-testing of world appraisal. If they can be rightly accused of *following* the trend toward racial brotherhood instead of *leading* it, they must take the consequences in terms of Asiatic attitudes toward the Christian mission program.

It is still not too late for the churches to regain the initiative. They could play a constructive role, for example, in shaping public sentiment toward the issue of segregation in schools. If the Supreme Court decides that segregation is unconstitutional, sane leadership will be needed to effect the transition without bitterness. This the churches could and should provide. —ROBERT E. VAN DEUSEN

CHRISTMAS MEANS COURAGE

By HARDING W. GAYLORD

We can begin at the quiet beauty of the manger, but the we must follow Jesus into the rigors of everyday livin

ONE NIGHT a church men's club was having its monthly meeting, and a part of the time was spent in singing. A man in the group called for "Safe in the Arms of Jesus" and added the comment that it was his favorite hymn. And that was a shame!

It showed—or at least strongly suggested—that this man had a shockingly wrong conception of Jesus. He was a man of about middle life, normally healthy, and competent to contribute significantly to the work of the world. Do you for one moment suppose that if Jesus could have been present in that church vestry that night, he would have offered that man his arms to rest in? It's unbelievable!

Of course it is true that Jesus offered rest—but he also offered challenge. He was selective about what he offered. His "I will give you rest" was for those that labored and were "heavy laden." But when he talked to strong men who should have sturdy stuff in them, he mentioned self-denial and the carrying of a cross. Once to such men he spoke a challenge which meant, in effect "Can you take it? Have you what it takes to suffer as I shall suffer?"

So the safe-in-the-arms-of-Jesus man had got Jesus wrong. Actually, the idea that he would offer rest and comfort and ease to one capable of doing significant service in the world is fantastic!

The Rev. Mr. Gaylord is author of "Mr. Bradford Gets Around."

THE MAN whose birth we observe a Christmas time was thus both "strong an tender," as one of our hymns about hi says. His strength was not contradictor to his tenderness, but complementary t it. The combination of these two qual ties in perfect balance in the life of single man was one of the great wonder of that life. It helped to make him complete personality, a fully rounde character, "a perfect man." Until w think of him in terms of the "stron Son of God" as well as in terms of on who "had compassion," our conceptio of him will be inadequate and distorte and false.

Jesus was strong in personal courage His first experience as a preacher wa one of numerous instances that indicat this. He went "to Nazareth, where h had been brought up," and there deliv ered his first sermon. At first he spok "gracious words," and the people nudge each other in satisfaction and muttere their approval.

But then this bold and unpredictabl young man launched into a subject con troversial in his distant century as it stil is today—the subject of race relations His hearers didn't like that, especially a they absorbed the implications of wha he was saying. Not being grounded i the principles of freedom of speech, they formed an impromptu lynching party and their preacher of the day came very near being hurled over a cliff to his death Thus it became evident at the very begin ning of Jesus' ministry, that whatever

else might be said about him, no one could say without lying that he was afraid. At the very start he began to live dangerously.

He was strong, too, in the demands he made upon people. He not only invited men to accept the challenge of living dangerously. He also confronted them with the idealism of being the best that they could be—and even better. Here's the way he put it: "Be ye . . . perfect, as your Father which is in heaven is perfect."

Here's a man who has some disagreeable traits and ways—not seriously bad, but still disagreeable and at least a bit sinful. His wife or his mother or his brothers and sisters try to cover up for him and give him a good character. "He could do a lot worse," they say. Now just how do you think that would have set with the "strong Son of God," who urged men that they should be "perfect," like their Father in heaven? Can't you almost hear him flinging back his quick answer to the indulgent "He could do a lot worse" idea: "Yes; but just think how much better he could do!" That's what he wanted; that's what he proposed: no sloppy, shabby character and conduct—nothing less than the best!

Besides being strong in personal courage and in his demands upon men, Jesus was also strong in his conception of God. It is true that he thought and taught of God as a Father who loves and forgives. He told the parable of the Prodigal Son, a powerful and dramatic presentation of a glowing truth absolutely essential and uniquely typical of the Christian religion.

But also he thought and taught of God's justice. He spoke vigorous condemnation against the "scribes and Pharisees, hypocrites!" He was confident that in the divine scheme of things, evil events and consequences would befall the wicked.

"Gentle Jesus, meek and mild?" Well, not always!

If we consider thoughtfully the idea of Jesus as the "strong Son of God," we can discover one of the more subtle hazards of our observance of Christmas. For Christmas, with its brightness and beauty and inspiration, is likely to give us a lift—and how we need it!—without giving us challenge for the realistic living of every day. It is likely even to make us feel that if our religion has brought this wondrous and precious richness, and we have basked in it and thrilled to it and loved it, then that's all.

We were there—weren't we?—to hear our pastor's Christmas sermon, and we told him it was good. We were there, too, when the children gave their concert, and when the choral society sang "The Messiah." We listened with pleasure to the sweet treble voices of the boys and girls and to the grand choruses of the Handel masterpiece. We derive from Christmas much that is choice and excellent.

All this is good—but it isn't enough! The subtle hazard of Christmas is that it will give us the idea that Christianity is all sweetness and beauty and light, that when it has reassured and inspired us, and strengthened us to believe that "the Lord God omnipotent reigneth," it has completed its full function. That is a hazard we need to beware.

"And the child grew," declares Luke's Christmas story in one of its less-familiar verses. What we need to do is to grow with him and to go with him away from the quietness and sweet loveliness of Bethlehem, that we may learn the hard realities and grim rigors of his

life as well as its tenderness and beauty.

Christmas means a day, or a brief season of the year; but Christianity means a way of life that goes on day after day, season after season, year after year. If Christmas were all, Christianity would still be wonderful, but it would be incomplete.

It's not hard to travel, in spirit, to Bethlehem with the Wise Men or the shepherds and to share in their reverence before the holy family at the manger. It's not hard to visit "the little Lord Jesus, asleep on the hay." But to walk alongside "the man Christ Jesus," or even to follow "afar off," like the faltering Peter—that's another matter!

We seek the "sweet little Jesus" at Christmas time, and let nothing or nobody deprive us of all the possible inspirations of our quest. But we must seek him—and then stay with him!

DON'T SHOOT SANTA CLAUS!

By GEORGE E. MENDENHALL

The old gentleman with the whiskers is really a good example of true Christian giving, which seeks no reward

WE SEEM TO HAVE LEFT far behind us the world of fantasy, of day-dreams for a glorious tomorrow. The days of fearsome fire-spouting dragons, of knights in shining armor, of beautiful maidens in terrible fear and mortal danger are gone. Instead we have the incorruptible and ever-reliable Lone Ranger, and a whole host of protectors of the innocent and avengers of the guilty in the detective fiction of our day.

We have become more historical, but also two dimensional: the world unseen is beyond our ken, the world of myth is gone in favor of the realistic. On a still more serious plane—though it would be the most naive of errors to think that the fight with the dragon was not serious—we have created a new myth in which it is the fearsome dragon of communism which is attacked by the shining knight of America. But our new myth does not seem to offer the security and assurance of the old one. We are not quite sure that communism will be so easily and certainly defeated as was the monster of old.

The child of past days might have listened in breathless awe, shuddered and shivered in terror of the fearsome thing, yet down deep in his heart he *knew* St. George would win, just as the child of

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today knows that the Lone Ranger and Tonto will never lose in their battle against evil. This sort of pattern in human belief we call myth in the history of religion. The champion of good is in earlier religion the god. His success in battle guarantees that those on his side will win in the long run—and that god is the state god, he is the idol in the temple who thus manifests himself in the form of an image and who is worshiped in all the glorious liturgies, with music, poetry, dancing, and processions. Against this all the prophets invoked the condemnation of God himself, for in the worship of the idol, people are really worshiping a symbol of their own wishes and desires.

NOT ONLY DOES the wish for the destruction of enemies of the state become an idol. It is not surprising that at the one time of year when fantasy comes back to play a part in our life, many Christians feel that Santa Claus is not in keeping with Christianity and should be kept out of the church in its Christmas celebrations. Certainly, Santa Claus is on his way to becoming a myth. It would be not at all surprising if Santa were proclaimed as a great fighter against communism in the near future—for the origins of the Christmas celebrations have the closest possible connection with exactly this sort of myth. As in so many of our modern customs, we must look to the dim mists of the ancient world to understand how things have gotten to be the way they are.

If we could turn the clock back four thousand years we could visit a New Year's celebration in the land of Abraham's origin—ancient Babylon. It was a great festival lasting nearly two weeks. To be sure they celebrated the New Year in springtime—about Easter—but the pattern is the same. The great god Marduk was carried in procession outside the city, where he fought and defeated the powers of darkness and chaos. He was brought back in triumph.

Before the battle he was thought to be slain and descended to the underworld for a time before coming back to life. His resurrection, however, did not bring any promise of resurrection to his worshipers—it merely meant that the vegetation, the fields and orchards, after turning brown and dying in the hot dry season would again come back to life to bring wealth and prosperity. The festival was a joyous occasion, there was riotous carousal, probably even the exchange of gifts, and all or most of the characteristics of the modern Christmas to New Year's holiday season.

In other words, the modern Christian complaint heard every year about the "secularization" of Christmas is stupid, silly, and foolish. Christmas has never been sanctified. Human nature has not changed at all in the past 4,000 years, except where Christ has come to individuals. The Roman New Year's festival which is the immediate source of our present holiday season was essentially the same as the Babylonian. It was a different god, and a different nation, but the celebration assured the victory of the unconquerable sun, and the perpetual victory by the state over all its enemies.

With the rise of the Christian church

to power, the old celebrations could not be abolished. They were instead "baptized" and an attempt was made to put Christian meaning and value into the two-week binge. We are still attempting—for it is a symbol of conflict between Christ and natural man in all human life and history. It will do no good to solve the conflict by abolishing man, instead our function is to baptize and teach him. So with the Christmas holiday.

THIS BRINGS us back to Santa Claus. Should we excommunicate him? If we do, it is sad evidence of the fact that the church is losing ground in its perpetual struggle, for Santa Claus is the way in which the church long ago attempted to put Christian meaning into Christmas.

Jesus is like a composer who wrote a beautiful symphony. The composer could not play the symphony all by himself, though he knew and loved the melodies woven into the masterpiece. It could be heard and known only when performed by an orchestra, performed as the composer wished and knew it should be. The orchestra is the church, and the symphony is the entire life of God's people. We have the score preserved for us in the Bible, but it becomes alive only when lived.

Christianity is the performance of the symphony by those led by Christ. The lives of the saints are supposed to be living letters, songs without words. During the Middle Ages that was well realized and emphasized, so that through the stories of the saints everyone would know what the song of Christ was like—and perhaps sing it themselves.

THE STORY OF Saint Nicholas was one of the most popular. Just why he became associated with Christmas is another story. His day in the calendar was originally Dec. 6, but probably because his deeds were so beautiful an illustration of what Christmas should mean in life he became the immediate symbol of Christmas.

According to the *Golden Legend* of Voragine, written about 1280, St. Nicholas was the Archbishop of Myra, somewhere in Asia Minor or Greece. He was a very godly man, much beloved by everyone but the wicked. His parents had died while he was a child, but left him much wealth. One day he heard a pitiful story of a poor tailor who had the terrible misfortune of having four daughters—terrible because as a poor man he had no funds as dowries for them, and consequently there was no one who would marry them. He was faced with complete destitution in his old age, and in desperation, for he was a good man, decided to give his daughters over to a life of harlotry that they all might keep alive.

ST. NICHOLAS was deeply hurt and shocked at this. That night he wrapped up a number of gold pieces in a leather bag, went silently to the house of the poor tailor and threw the bag in the window. The tailor's joy knew no bounds, for now his oldest daughter had a dowry with which she soon was happily married. But there were three others, so three more times St. Nicholas threw bags of money into the house and preserved complete secrecy about his deed.

The last time, however, the poor tailor had been very much concerned to know who had so helped him and instructed his neighbor to keep a watch for the man. The neighbor saw St. Nicholas and immediately gave chase till he caught the archbishop and recognized him. Though there are several variant versions of the story, the gist is that St. Nicholas made his captor swear

o complete secrecy, never to tell who had done these things.

THOUGH MANY other stories of Santa Claus were told—including many of the Lone Ranger type—this one is the best possible commentary on Jesus' words: "When you give, be not as the hypocrites . . ." Santa is the symbol of Christian giving—a symbol desperately needed today. We must not excommunicate one who is known by all—rather we should let him speak for himself, through us. God help us if we think that Christian giving consists only in putting money in a church envelope! God pity us if we think that we as a church—or as a nation—should give only if the recipient knows and shows proper gratitude toward the giver.

People are not so naive as givers tend to be. Jesus had a profound knowledge of human nature, not only of God, when he said of hypocritical giving: "They have received their reward in full." The very motive of Christian giving is not to receive something in return, but rather, as Santa gave—because of his love for God and his fellow man, and because he saw those people in need. To reveal the giver takes the whole gift out of the realm of religion and puts it on the basis of a transaction—makes it a commercial deal, whereby the giver trades money for gratitude or a "good turn" in the indefinite future. The structure of Christianity, on the other hand, by hiding the donor, makes the gift a grant from God. Thus the recipient is obligated only to God alone. This is Christian love in action—and this the meaning of Santa Claus.

THE SIGN OF CHRISTMAS

SEVERAL DAYS before Christmas the people in our neighborhood started decorating their homes for Christmas. Some placed lights on trees standing on their lawns. Some houses had candles in the windows. Doorways were hung with green wreaths and red ribbons. Almost every house added some exterior decoration to indicate the Christmas season.

Over one doorway was a red Santa Claus with a golden reindeer head on each side. As I approached this doorway on Sunday morning, two children passing on their way to Sunday school were looking at the figures above the doorway.

"Santa Claus and his reindeer!" one of them exclaimed. "Aren't they pretty!"

"Yes, but it would be nicer to have the child Jesus on your house door."

—GEORGE B. MCCREARY

Cleveland Conference message shows increased wisdom of church and nation in facing world responsibilities

By REINHOLD NIEBUHR

EARLY IN NOVEMBER the Commission on International Justice and Goodwill of the National Council of Churches held a conference in Cleveland. Its deliberations resulted in a message to the churches and the nation, which reveals how much the Christian gospel is the source of wisdom for the collective life of man as well as a source of grace for the individual.

This has not always been apparent in American Christianity. The individualistic traditions of early American evangelicalism and the excessive moralism in the liberal Christian tradition made the Christian witness on international problems frequently irrelevant.

THE PRIMARY VIRTUE of the Cleveland message is that it clearly derives our responsibility as a nation to the international community from the sense of responsibility which Christians owe to God. "As a nation and as individuals," it declares, "our responsibilities to God rise above all other claims and responsibilities." But this ultimate responsibility clarifies rather than annuls the responsibilities which we have as citizens of a very powerful nation. The message declares: "As American Christians, citizens of a nation of great wealth and power, we feel the need to affirm our common bond with Christians of other nations. Yet at the same time we must speak as Christians who are also citizens of the United States. It would be presumptuous and irresponsible if we tried to speak as if we were not bound by our particular responsibilities as Americans.

The second mark of maturity in the message is its disavowal of previous interpretations which have equated the Christian faith with a kind of moral panacea. The message declares: "The Christian faith does not provide us with a blueprint or easy answers for the tragic problems of the world's disorder. We must guard ourselves and others against the illusion that there is any simple or permanent solution to the problems . . ."

THE THIRD VIRTUE of the message is that it speaks soberly against both the disciples of "appeasement" and the proponents of the idea of inevitable war. "Since it is our Christian faith," the message declares, "that God can bring about changes which are beyond human powers, we refuse to believe that a reconciliation (with Russia) is finally impossible." But the message makes it plain that there is no possibility of such a reconciliation now. Instead it insists with soberness that "the minimal condition for coexistence is the recognition by both sides that peace is better than armed conflict especially when war means mutual annihilation."

One has the feeling when reading the document, that if America is maturing under the weight of its responsibilities one factor in its increased wisdom is the counsel of a maturing church.

Co-operation Succeeds in Africa

By CURT RONICKE

Lutherans from all nations are working together on foreign mission fields under Lutheran World Federation leadership

THE PLANE of the East African Airlines came down gently on the field at Tanga. Very few passengers had gotten aboard at Mombasa. At Tanga I was the only one getting off.

Two men were at the field to welcome me—Dr. Daniel Friberg, the American superintendent of the Usambara mission, and Pastor Waltenberg, the German missionary from Bethel. I was thus plunged at once into the ecumenical co-operation which has developed in Tanganyika during and after the war!

If anybody is interested in knowing how ecumenicity works in practice, he should come out here. He would have the experience of lunching with us in Tanga at the Swedish missionary's home. Up on Mount Kilimanjaro he would meet the Norwegian teacher at the large boys' school. He would climb the steep path up to Gonja where he would find the German woman doctor, Dr. Rudert.

ALL OF THEM, Americans and Germans, Norwegians, Finns and Swedes, are engaged in one and the same work: they are all helping the two younger churches in the northern part of the country, the Church of the Usambaras and the large Northern Area Church, comprising the peoples of Pare and Kilimanjaro, Meru and the Masai. When asked how this ecumenical co-operation is working out, I can only reply "Very well." Everybody happily co-operates in the huge task, and the younger church benefits by impressions received from all over the world. It will not merely reflect the one society whose missionaries formerly came to them.

This young church shows rather independent characteristics. What a difference in comparison to 20 years ago! At that time the missionary was sole ruler. He had to be, for his colored pupils depended on his instruction and guidance.

Today the colored man administers the affairs of his church almost autonomously. The missionary lost his position as congregational leader long ago. The colored pastor and the colored church elders have stepped into his place. They instruct applicants for baptism, baptize and preach, enforce church discipline; they appeal to the congregation for contributions towards co-ordinated projects such as the building of a new church or help given for mission work among a heathen tribe, for example the Kwavi or the Sonjo.

The synod meets once a year, to which each of the districts sends a representative. In the interim period, church matters are in the hands of the church council. It consists of nine Africans with only one or two Europeans.

I SAT AT A MEETING with the men of the Northern Area Church. They asked me what we discussed at the Commission on World Missions meeting in Bethel in July. I was surprised at the candor and

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understanding with which they followed my report. They were pleased when I told them that they would also be welcome to send a representative to these meetings. The day has passed when our colored brethren knew only their own immediate surroundings. Today they move forward to take part in the great events of the world and in the working out of their own destiny.

THIS IS NOT surprising in view of the tremendous transformation that is visible externally to a visitor returning after 20 years. During the first days that I spent in the Northern Usambaras, in the Mlalo area, I really had to search before I found an old round hut. The square house, modeled after the European one, is now predominant in the Christian villages that are continually becoming more populated and crowded. And there are large and beautiful houses into which many a German, accustomed to lack of space in his homeland, would be all too happy to move.

In the Kilimanjaro area, among the active Chagga people, the houses are even more beautiful. The mountain side is covered with banana plantations and coffee fields. The streets are full of people, especially on market days. The place teems with children. One could almost call this a large city on the mountain if it were not all embedded in the green foliage of the banana.

BUT HERE, TOO, there is a lack of land just as in our big cities. The younger sons of families are at a loss as to where to settle for the European sisal plantations extend all along the foot of the mountain. One has to penetrate far into the steppe in order to find new land and it can then only be cultivated if there is water. It is therefore natural that the land question greatly occupies minds and hearts. It has become clear long ago that the Negro cannot make a living by farming alone. Many have decided to learn other trades. There are capable carpenters and architects who construct large houses without any European supervision. Locksmiths and mechanics give excellent service to the many automobiles.

The Africans have even taken over trade. In Lwandai where there was formerly one Indian shop after another not a single one is to be seen today; they have been replaced by African shops. On Kilimanjaro the native coffee planters have united to form a huge co-operative coffee society through which entire sales and purchases of coffee are handled. This coffee company has numerous beautiful shops. It has its own coffee school in which the coffee planter is taught all about coffee. A European teacher is employed and paid by the company. It is therefore not surprising that everybody is anxious to attend the school. Schools are being built everywhere, and more and more teachers are being trained continually. Africa is leaping forward with gigantic steps. It lies open to the new trends and times, ready to respond to new influences.

WHO WILL LEAD this new church? It is a pleasure to see how strong Evangelical Lutheran Christendom is in these northern parts of Tanganyika. Its big—surprisingly big—churches rise up everywhere. On Sundays, thousands of people attend, singing with all their might and listening in great stillness. The missionaries of the Lutheran churches from all over the world have a great task to fulfill in this land, among these people who are already so receptive to the work of Christian evangelism.

Christmas Pageant in Hawaii

A PICTURE STORY

All over the world, children are participating in Christmas plays and pageants. In Sunday schools and children's organizations preparations are carefully made, the cast is rehearsed and then the old story is retold in the pantomime of the youngsters. Hawaii is different from the rest of the world only in the mixture of races which participates in the program. America, Hawaii, Asia and Europe are all richly represented in the background of the children. Above, Joseph and Mary on their way to Bethlehem.

With halos of crown flower leis, little oriental angels rejoice at the birth of Christ during the Christmas pageant in Honolulu. Japanese, Korean and Chinese children are in the picture above.

In a land where people of many races live together peaceably, the children's words of "on earth peace, good will toward men" take on a new shade of meaning. Their faces and their coloring are different, but their spirit is that of universal joy at the birth of the Saviour.

The wonder of playing the part of Mary is reflected in the face of the serene little madonna *(at left)* whose ancestry contains Chinese, English and Hawaiian forebears. Time and place seem to make very little difference in the enactment of the story of Christmas. Its appeal is universal.

Three wise men come bearing their offerings to the infant in the manger. Like the original magi, their racial backgrounds are different. One is Chinese, another Japanese, the third of English-Swedish parentage. Naturally, in Hawaii, their gifts include a pineapple!

Below, a host of brunette, oriental angels surrounds the manger to sing praises to the newborn King.

There's no snow in Hawaii and palm trees are much more common than pine. Distant auto horns and electric lighting are reminders that centuries have passed since a star lighted the stable of Bethlehem's inn. But the quiet reverence of little children who are anxious to do their very best as they re-enact the story of the Lord's birth is sufficient reminder that the Christmas message is everywhere.

BETHLEHEM AS IT APPEARS TODAY

Journey to Bethlehem, 1953

By O. M. MARASHIAN

Pilgrims who wish to visit the birthplace of Jesus must cross a no-man's-land of barbed wire and mines

TWENTIETH-CENTURY inhabitants of the quiet Galilean town of Nazareth, planning to come to Bethlehem this year will find it much more difficult than the journey Joseph and Mary made nearly two thousand years ago.

Many may even find it hopeless and impossible. For between Nazareth, home town of the Holy Family, and Bethlehem, birthplace of the Prince of Peace, the traveler today will have to cross and re-cross a barrier of barbed wire, cement fortifications, minefields, and a ruined desolation called no-man's-land.

Five years after the Arab-Jewish war, fortified frontiers, armistice demarcation lines and demilitarized no-man's-land under UN supervision are more insurmountable than ever before, crackling intermittently with the fire of snipers and night raiders.

Harder to pierce is the invisible barrier of hate and distrust which still separates the Arab and Jew, and is fanned by repeated border clashes and raids into each other's territory.

TO COME TO Arab-held Bethlehem this year, Joseph and Mary from Jewish-held Nazareth will have to break the barrier of hate and distrust, before crossing the barrier of barbed wire and minefields. And if they succeed, they can cross it only at one place—a neutral no-man's-

land supervised by UN truce teams.

The old route from Nazareth to Jerusalem and from Jerusalem to Bethlehem taken by Joseph and Mary in Herod's day is no longer passable. Israeli and Jordanian guards bar the routes and any one trying to cross is sure to get shot by one or the other.

Of the more than 10,000 Arab Christians from Joseph and Mary's home town who applied to go to Bethlehem last year, only 3,000 succeeded. Two years ago Jordan and Israeli authorities, urged by Christian clergy and the United Nations truce supervisors in Palestine, agreed to allow a limited number of Arabs in Israel, mostly in Galilee, to go over to Bethlehem for Christmas and come back in 36 hours.

Arab Christians who wanted to make the journey to Bethlehem, first applied to Israeli authorities for passes. After careful screening, sifting out of suspects, nationalists, friends and relatives of Arabs who had fought against Israel, the Israelis sent the list of approved persons to the UN Armistice Commission, who handed it to the Jordan authorities.

It was now the turn of Jordan authorities to leave out undesirables—persons suspected of spying for Israel or smuggling goods into the tightly boycotted neighbor country. The 3,000 Arabs who were finally chosen were allowed to take no money and no belongings. No two members of the same family could come. Moslems were excluded. They crossed the border at Mandelbaum Gate in Jerusalem on Christmas Eve, and returned from the same place the morning after Christmas Day. Mandelbaum Gate is the only spot along the uneven Jordan-Israel

REFUGEE VILLAGE IN PALESTINE
Many are separated from their families

frontier where traffic can cross, provided it is authorized by Israel, Jordan, and the United Nations Truce Team. Mandelbaum Gate is no gate at all, but a tumble-down damaged stone house once used by an American missionary.

PERSONNEL OF DIPLOMATIC missions, UN officials, and tourists and clergymen issued passes by both Israel and Jordan may use the narrow road strewn with rusted barbed wire, war debris, and anti-tank obstacles. The rare traveler passing over to "enemy" territory, stops the Israeli cab near the sentry post, walks about 100 yards to the steel arm lowered across the road, crosses, then walks some more to the Jordanian sentry post. There he calls for a Jordanian cab to continue his journey.

It is only at this gate, less than a mile north of the tightly sealed Arab-held walled Old City of Jerusalem that Arab Christians crossed the border twice last year at Christmas and Easter. Under Jordanian escorts they were taken direct to Bethlehem. Most of them had come not to celebrate midnight mass at the Church of the Nativity, but to see relatives which the Arab-Jewish war had separated from them, perhaps forever. Their sons, parents, brothers, sisters in the Arab side in Jerusalem, Jordan, Lebanon, or Syria made a date to meet at Nativity Square at Bethlehem on Christmas Eve. Thirty-six hours later they were back where they came from.

As in the time of Joseph and Mary, there are no available inns in Bethlehem and available accommodations in Jerusalem and suburbs have been reserved long in advance by pilgrims and tourists from the Western world. Arab Christians are housed and fed in homes of friends and relatives, or in religious institutions of which Bethlehem has no shortage.

ADVENT UNDER THE SOUTHERN CROSS

By JANET FALK

Some customs in Venezuela seemed strange to newcomers, but the joyous spirit of Christmas proved to be universal

THE ADVENT WREATH with its four candles hung in the chapel of the Church of the Resurrection in Caracas, ready to be lighted the next morning. Everything was prepared to usher in that wonderful season of the church year, Advent.

We went to bed in anticipation of a quiet night, but suddenly towards morning were awakened by the sound of shooting in the neighborhood. Our first thought was "The revolution has started!" There had just been an election in Venezuela and, as an aftermath, everyone had expected at least a little unrest customary in these South American countries. The shooting continued intermittently for about an hour and we fully expected to hear over the radio the next morning that no one would be allowed on the streets until further notice. In

LATVIANS IN VENEZUELA
Some things were the same

fact, we had prepared for this emergency by laying in a large stock of groceries.

However, everyone was going about his business as usual the next morning, so we also ventured out. When we arrived at the chapel and asked if others had also heard the shooting, we were told a curious tale. The Roman Catholics have their own manner of ushering in Advent and this consists of celebrating early mass at 4 A.M. in all of the churches. Prior to the service the people gather outside the church where firecrackers are arranged in a circle and set off at intervals of one or two minutes. These services continue during the entire Advent season, so after a few nights we were able to even sleep through the "shooting."

The people who live near the churches are not so lucky, for besides the noise of the shooting, there is also a loudspeaker which blares out dance music. This is for the benefit of the more active church members who come to church at this time of the year on roller skates. In fact, throughout the country during Advent—but only during this time—there is a roller-skating craze. In the cities it is only allowed from 3 A.M. until 7 A.M., probably because of the heavy traffic during the day.

HOWEVER, THE sacred spirit of Advent and Christmas was alive in our congregation. The German-speaking chapter held a traditional *Weihnachtsmarkt* (Christmas Fair) on the second Sunday in Advent, such as its members had known in far-off Hamburg or Frankfurt or Dresden. Over two thousand men, women, and children came during the course of the afternoon and early evening to buy Christmas cards, books and calendars, to admire the Christmas tree with the carved wooden manger at its base, to eat steaming hot frankfurters with rolls and mustard, or enjoy a cup of tea with *lebkuchen.* Many of them met acquaintances again whom they had not seen for years and everyone rejoiced that there was once more, after so long, a place where Protestants could gather.

The Hungarian chapter welcomed the Advent season with an evening of music. After a very fine violin concert by a Hungarian lady, who is now a grandmother but still a skilled artist, everyone joined in singing Christmas carols. Although we could not understand the words, the music revealed the text in most cases.

ONE OF THE MOST memorable pre-Christmas celebrations was the *Krippenspiel,* which was presented by the children from our school, which had been in existence for only four months. As our congregation is made up of Hungarians, Germans, and Latvians, and as the official language of the school is Spanish,

this celebration was held in all of these languages. Children sang a Christmas song in Spanish, recited a Hungarian poem, sang a plaintive carol in Latvian, and joined in the community singing of the well-known German airs by the candlelight of the Christmas tree.

Meanwhile a mad spirit of Christmas buying, not to be exceeded even in New York City, had taken hold of the Venezuelans. Every store had its Santa Claus who took notes and made prodigious promises to the children. His costume looked suspiciously "made in America," but when he started to sing and twist around in a tango sort of dance, there was no question as to his real identity.

In the evening a walk through the residential section revealed a gaily trimmed Christmas tree lighted with bright-colored bulbs in every house. It is the custom here to have the tree standing from the first of Advent until Epiphany.

In the more modest homes on the narrow streets in the old part of the city, a strange sight met the eye. Either in one corner of the room or sometimes on one entire side, they had erected a platform which was sloped up to the ceiling. The whole was covered with moss and greenery on which figures of animals and shepherds were placed, all focusing on the central scene of the manger with the Christ child. Dozens of colored lights produced a theatrical effect, but in spite of its gaudy appearance one had the feeling that it was done with reverence and was really an expression of the native art of worship. Paradoxically, there was often a shiny white electric refrigerator standing nearby.

BUT THIS IS THE LAND of contrasts and even in our chapel a real evergreen tree from Canada stood next to the altar on which were vases of Easter lilies. Perhaps it is well, even when the glow of Christmas fills our hearts, to be reminded that a Good Friday and a glorious Easter resurrection are ahead.

However, on Christmas Eve, when the illumination from the burning candles on the tree and throughout the chapel shone on the upturned faces of the people, many of whom had not been able to attend a Christmas celebration for many years, there was no thought of the contrasts, no thought of the "good old days beyond recall," but only a feeling of thankfulness towards God that there was a place of worship where they could hear the Gospel message, a sanctuary where their children could find guidance and refuge in the coming years.

AS THREE-YEAR-OLD Paul was being tucked into bed, he asked his mother to read a Bible story. Paul turned the pages until he came to the picture of the baby Jesus lying in the manger. He asked his mother to sing the hymn on the opposite page, and his mother began, "Away in a manger, no crib for his bed, The little Lord Jesus lay down his sweet head . . ."

By the time the first stanza was ended, tears rolled down Paul's face.

"Paul, why are you crying?" his mother asked.

Paul replied with another question. "Can't they buy a crib for the little Lord Jesus?"

—ALFRED J. SCHENCK

FIVE MAKE A FAMILY

STORY HOUR

"MOTHER! MOTHER!" shrieked Karen, "I'M the Virgin Mary!"

School books, mittens, hat, scarf went in every direction in her exuberance. I felt a quick surge of pleasure in her excitement, even though I didn't know what it was all about.

"You are?" I laughed. "I'd never have known it."

"You know! In the play! THE PLAY! We didn't choose parts till today because we wanted the best one to be the Virgin 'cause that's the best part in the play and we all took turns doing it. Till today, that is. Then we voted and I'm her—she—the Virgin!"

"Wonderful, honey! I'm so glad you did it as well as all that." I couldn't ask too many questions for she's been talking about the play for weeks. It wouldn't do to admit I didn't remember all of it. As we went into the inevitable details about costume I tried to learn a little more.

SUDDENLY PETE burst in, bringing Susie and a gust of cold air with him. "Hey, Karen! What did you do that's so great?"

"Great? Me?" This time she was coy.

"Yes, you! Dave Michaels says for me not to get puffed up just on account of Karen."

"I suppose he means my taking the part of the Virgin Mary in the play our room's giving for the whole school and the mothers."

"And what's so great about that?"

"Just that it's the biggest part. Everybody has to bow before me and I have to accept their gifts and give them to Jesus and tell the shepherds he is the Good Shepherd and tell the kings he is a greater king than they are. I guess I'm really the main character."

Even Dan was infected with the general rejoicing when he came in. All week he's been so busy at work he's been half dazed by the time he comes home. If he were like that all the time, I'd get him to read that new book for fathers, but since these spells only come at the holiday season, we try to give him special treatment. We say, "Daddy's the Number One Boy now," and treat him as though he were just getting well.

TONIGHT, HOWEVER, he caught the general spirit. He joked with the youngsters and had them laughing so hard Susie bounced around in her chair and spilled her milk. That sobered everyone a bit, but not too much.

When the supper dishes were out of the way, Karen had some spelling to do. I let Susie and Pete "help" me tie up a few gifts.

"I love Christmas," sighed Susie. "I love the baby Jesus. But I love Santa Claus best."

"Huh, he's just—" Pete looked at me and stopped. I smiled and let it go.

"He's just a great, big, wonderful old man!"

"He's just your parents, that's who! Everybody in third grade knows that except the teacher and some real dopes."

"Oh, Pete," I interposed, as a matter of form, "let's not call people dopes."

"Well, they're sissy babies then. 'Course some are just pretending. They get more that way, so I guess those ones are smart."

MY HEART did a nose dive at such cynical wisdom from my small son. How much children learn from each other that is not on the list of studies! I kept quiet and asked God for guidance as I've learned to do many times a day.

"Parents," sniffed Susie. "Santa Claus is Mr. Schmidt!"

A conversation with Susie and Pete often makes me feel I've wandered through the looking glass with Alice. It was a relief to hear the clock bong bedtime. Dan pulled himself up from the sofa where he had dropped like a burned-out log and joined us for our evening prayers.

As we came down again, he knocked on his forehead as though he were knocking on a door. "Memory's a nuisance sometimes. It gives you just so much and no more."

"Such as?"

"Such as a story I read or heard somewhere about a place where the people kept putting things ahead of the Christ child at Christmas. Work and plays and decorations and gifts and things to eat all kept getting bigger and bigger and the Baby kept getting smaller and smaller every year until He faded away entirely and then there wasn't any Christmas any more because they couldn't have Christmas without Him. Did you ever hear that story?"

"I don't think so. Seems to me I'd remember it if I had. But what happened then? Surely, they didn't stay without Christmas for ever?"

"That's what I can't remember. I was thinking about it while the kids were talking about Santa Claus. And I got to thinking about what Karen said about the Virgin being the most important character in the play."

"Of course, there she means the most important real person. The Baby will have to be represented by a doll."

"True. But do you recall anything in the Scripture that has Mary accepting the gifts for Jesus? 'They offered unto HIM' all the things they'd brought. And all the talking she's going to do? Seems to me Mary kept quiet and just thought about everything that happened."

"NOW YOU'RE quibbling," I teased. "Let's not begrudge the Lord's mother her spotlight just because the Roman Catholics have exaggerated her place. If there is one day of the year when we can all honor her with a clear conscience, it is on Christmas. In fact, I think I've heard you say the same thing!"

"Maybe you have." His laugh when the joke is on him is good to hear. "It's just this story—. Perhaps if I could think how it ends I could get it out of my head."

"Let's make up an ending. You want a happy ending don't you?" Sometimes it's fun to be a little childish.

"I guess missionaries could come and start Christmas all over again. But then what would happen? The same thing all over? A vicious circle?"

"No. This time it would be different. They would know what to guard against. So whatever they did, they always put Jesus first. It was all right to give gifts because it was a way of giving to Him. It was all right to decorate because they were welcoming Him. It was all right—"

"Say, I think this will make a good story for the kids—whether we remembered it or made it up. Yes, sir. I think we have something!"

Triangle

QUESTION: My husband went into the hardware business about four years ago and he has progressed very nicely. Among his helpers is a capable woman, a divorcee, who is his first assistant, to whom he gives a lot of credit for the increasing success of the business. He works hard and spends much time at the store. But, since I am busy at home and have four children to care for, I paid no attention to his absence.

A few months ago, however, another woman told me that Floyd is taking his helper, Florence, to luncheons—to nice spots. At least one time he took her to another town. He did not tell me about these affairs, but other people have been giving me reports. I tried to pay little attention to these occurrences for I know that a businessman necessarily must have dealings with the people who work with him.

But soon after I first heard about the luncheons, Floyd became more distant to me. When I mentioned it to him he blamed me, putting it all on my faults which he has discovered in the 11 years of our married life. His sister, who is very close to me, says I never did anything to make him feel that way toward me.

Floyd seems to be getting more and more indifferent, and his attitudes are extremely irritating. I have thought of going and getting a job, and trying to outsmart Florence.

REPLY: One must make some allowance for a man's necessary dealings with the people with whom he works, even with the other sex, to some extent, and for long hours of work away from home. But a man should note what the bounds of propriety are, and refrain from any action which would give the appearance of indiscretion or be unfair to his wife. To invite another lady to go to dinner in another town, without taking one's wife along, is going rather far. Of course, the actual problem is to get him to see the situation from a Christian angle and act accordingly. Insofar as you have had any unpleasant arguments about the matter the attainment of peace and harmony has been set back. Unpleasantness does not promote agreement—it rather makes the problem worse.

Any move on your part to "outsmart Florence" will probably do much more harm than good. It would almost certainly widen the gap between Floyd and yourself. Your involvement in another triangle would probably rob you of your good name. Any possible solution must be along other lines.

Here are a few suggestions:

1) Make yourself as attractive as possible, and show your husband every courtesy and kindness. When there is an outside attraction, make the attraction at home even greater. You may be able quietly and in a dignified way to outdo your rival and thus remove any reason for Floyd to pay undue attention to her. At the same time avoid further unpleasantness.

2) Quietly asked one or two men, or women, or both, who stand well with Floyd, to find occasion to speak to him about the matter in a friendly way. They could well pay a compliment to you, and indicate that his action is unfair to you and may lead to great unhappiness for both of you.

3) Could you also get a few persons to speak to Florence, and show her the unfairness of what she is doing?

4) Place a copy of the little book, *Christian Marriage,* by Van Keuren, in a prominent place at home for your husband to pick up and read. Don't advise him to read it—let him decide for himself.

5) Pray for the help of God in this problem.

—EARL S. RUDISILL

Guidebooks for Sunday School Teachers

Uniform Lesson Commentary. 1954. Edited by William M. Horn. Muhlenberg Press. 320 pages. $2.75.

Sunday school teachers whose classes study the International Lessons (used in a majority of young people's and adult departments) should not have difficulty in finding help in their lesson preparation. At least a dozen guidebooks for the 1954 lesson series are on the market this month. One of the best is the *Uniform Lesson Commentary* prepared by clergymen of the United Lutheran Church.

This book opens a new possibility in Sunday-school study because it has been written for pupils as well as teachers. It is clearly written, well arranged, and has helpful drawings. The hope is that pupils will use the book for home study of the lessons, and come to church school well prepared for class discussion.

There is a brief introduction, called "Background," for each lesson. "Comments on the Text" give verse-by-verse analysis of the lesson, and "The Gist of the Passage" provides interpretation of the Scripture meaning. Short closing sections of each lesson are "Sidelights" (illustrations and quotations related to the lesson), "Digging Deeper" (ideas growing out of the lesson), "Something to Think About" (questions on the lesson), and "Daily Bible Readings" (on the next week's lesson).

This is the first time in a decade that the ULC Board of Parish Education has sponsored a Lesson Commentary. More books like it will undoubtedly be produced in coming years. Authors of the 1954 volume are Dr. Charles M. Cooper and the Rev. Theodore L. Fischer of Philadelphia, Dr. Robert W. Stackel of Pittsburgh, and Prof. Albert H. Keck of Southern Seminary.

Tarbell's Teachers' Guide. 1954. Edited by Frank S. Mead. Revell. 416 pages. $2.50.

The Douglas Sunday School Lessons. By Earl S. Douglas. Macmillan. 473 pages. $2.50.

Peloubet's Select Notes. 1954. By Wilbur M. Smith. W. A. Wilde Company. 439 pages. $2.75.

A teacher who would like several guidebooks to aid in lesson preparation will find these useful. Dr. Mead has a 20-year record of distinguished service in writing for the churches. He is now editor for the Revell Company. He has a flair for popular writing, combined with good judgment in biblical interpretation. His guidebook is full of effective stories to illustrate the lessons.

The Douglas guidebook contains more scholarly Bible study than the Mead volume, and does not relate this to current life problems to any considerable degree. But it should help a teacher in understanding the Scripture and is easily readable.

The Peloubet *Notes*, appearing for the 80th year, is strenuously biblical, and quotes largely from commentators of a past generation.

Standard Lesson Commentary, 1954. Orrin Root and John M. Carter, editors. Standard Publishing Company. 448 pages. $2.95.

Arnold's 1954 Commentary. By B. L. Olmstead. Light and Life Press. 285 pages. $2.

Higley's Sunday School Lesson Commentary. 1954. Higley Press. 320 pages. $2.

The Arnold *Commentary* is an evangelistic volume, with emphasis on conversion experience. *The Standard* is a big book (8 x 11), emphasizing sermonic exhortation. *Higley's* contains many good suggestions for teachers.

German Portrait

The Return of Germany. By Norbert Muhlen. Regnery. 310 pages. $4.50.

Because Germans are still too much "in the middle" of their own situation and therefore lack historical perspective, they

have hesitated writing about themselves. Norbert Muhlen, an outsider who has been a bit on the inside, ventures an analysis of what is happening in Germany today.

Instead of a reasoned philosophy basic to everything, he presents a kaleidoscopic view involving thousands of facts and events. This narration is valuable, readable, and useful. The author delved into daily life and thus is able to give a full portrayal of Germany and its people.

Although not pro-German, the author is fair in his verdicts. He points to German weaknesses (the "non-political" person, the power of bureaucracy, the tendency toward excuses for oneself and the past), but he also gives due credit to gripes and grudges rooted in Allied war methods and expediencies that brought an armistice but no peace.

Muhlen gives a picturesque description of the two Germanys, with the island of Berlin caught up between the clashing waves. But why call this an experiment? At best it is an ignoble testing ground for two opposing ways of life. Even politicians must learn that every experiment of this type involves people with hopes and children, that whole generations are being molded as a result of political blunders of such magnitude.

The author refers to many facets of Germany's life, but apparently has had little contact with the church—the only important fact surviving in Germany at the end of the war, the only genuine bridge remaining today between east and west Germany. There he might have found the groundwork for a renewal of the nation, and met people of high influence in all walks of life. Thus, at least from our church viewpoint, this otherwise excellent portrayal of the German scene is not complete.

Snyder, N. Y. MARTIN O. DIETRICH

Full Life in Christ

Making Men Whole. By J. B. Phillips. Macmillan. 73 pages. $1.50.

In Christ alone, J. B. Phillips maintains in this book, may the individual, the church, and the world family be made whole.

The five chapters contain the substance of the author's presentations at the Church Missionary Society Summer School at Bangor in 1952. "Making men whole" was the thought on which prayer and study centered. Specific Scripture passages are noted for study with each chapter. Headings of the chapters are "God and a World Disintegrated," "The Action and the Aim of Love," "The Work of Reconciliation," "Inner Resources for the Task," and "Completeness in Christ; in Time and Eternity."

In compelling and refreshing language, characteristic of this writer, the way out of overanxiety and frustration is clearly indicated. Any conception of an "external God," he insists, must give way to an experience of the indwelling Christ. Man finds his fullest life, now and forever, in the Son of God, the Good Shepherd.

This book bears repeated reading. Its message is pertinent and pointed.

Phoenix, Ariz. FRANK H. CLUTZ

Courage Is the Key. Edited by Alexander Klein. Twayne Publishers. 287 pages. $3.75.

Some high-voltage stories about people who have stood up bravely under unusual odds have been collected from newspapers, magazines, books. They are true stories of remarkable courage. A Chicago scrubwoman worked 11 years saving money to offer as a reward for clearing her son of an unwarranted murder conviction. A woman after a year in the Mayo Clinic was cured of cancer and began life anew. Accidents, illness, bad breaks in life are among the typical problems people can overcome if they keep their nerve. This book gives 49 striking examples.

The book provides illustrative material for popular speeches, and might also be inspirational for persons needing encouraging examples of how others have overcome difficulties. In most of the stories reliance on Christian faith is not explicit.

Books reviewed on these pages may be obtained from the United Lutheran Publication House or any of its branch stores.

OVERSEAS

FINLAND: Helsinki. Nov. 7.—Remarriage of divorced persons was one of the 131 matters discussed last month by the general synod of the Lutheran Church of Finland. The question of the right of the ministers to wed divorced persons has been raised many times during past years. The number of divorces has been increasing. Now it was decided that the ministers will still have this right, although a minister can also refuse it. After this decision, Archbishop Ilmari Salomies said that he had noticed with pleasure the serious religious—and at the same time the warm humane—spirit in which the discussions proceeded. "The church does not want to be a judge," he said, "and, feeling a wrong kind of superiority, watch the suffering of broken marriages, but wants to go to people who are in difficulties, be with them in their distress, and serve them."

The number of the questions handled by the conference was greater than ever before, and also they varied greatly. One of the furthest-reaching decisions was to appoint a committee to plan an entire change in the church laws. Also it was decided to create a new diocese within a few years. This must be approved by the Diet. One of many other decisions was that those over 21 may vote in church elections from now on; earlier, the age of the voters had to be at least 24.

The synodical conference, which is generally held every five years, was attended by 46 clergymen, including all the Lutheran bishops, and 66 laymen from all parts of the country. The fact that this was the last synodical conference in which two of the bishops participated gave special solemnity to it. These bishops are Bishop Vaino Malmivaara of the most northern part of Finland and the Swedish Bishop Max von Bonsdorff. The conference was held in Turku.

A DOCTORS' and ministers' conference was held in Porvoo, a small town not far from Helsinki, in September. Several conferences of this type have been held in Finland in the postwar years. At this meeting the problem of guilt was discussed so intensively that those present decided to meet to resume the discussion. The second meeting was in Helsinki at the end of October.

Prof. Martti Kaila, the chief physician of a mental hospital in Helsinki, said that the sense of guilt is highly individual and depends on the conflict between one's lower instincts and his moral-social superego.

Another well-known psychiatrist, Dr. Martti Paloheimo, suggested that the teaching and preaching of the church has a tremendous power in forming a person's superego. If this teaching is unreasonably strict, it may become dangerous for one's mental health.

Prof. Aarni Voipio of the theological faculty of Helsinki University said that the aim of the Christian message is never to arouse the sense of guilt, but to awaken people to awareness of the liberty of the children of God.

Dr. Uuras Saarnivaara of the Suomi Synod in the United States will become the editor of the Christian newspaper *Sana* in Helsinki next year. Born in Finland, he spent the past 14 years teaching at Suomi College, Hancock, Mich.

Sana ("Word") is an interdenominational weekly, established by the People's Bible Society after the war. It's circulation is in excess of 50,000.

—LEENA WALLENIUS

MARYLAND:

Larger Lay Representation, Increased Giving Voted

HAGERSTOWN — Western Conference meeting in Immanuel Church, Manchester, amended the constitution changing representation from one layman to a parish to one layman to each congregation; resolved that every congregation in the conference should give at least 110 per cent of the apportioned benevolence; and recommended to the Social Missions Committee of synod that a workshop be set up to study "The Church and Industrial Relations."

Clerical nominees for the ULCA convention in Canada are Pastors Howard J. McCarney, L. Boyd Hamm, Glenn F. Stahl, Elwood S. Falkenstein, Frank W. Klos, Jr., Abdel R. Wentz, L. Stanley Whitson, Raymond C. Myers. Lay nominees are L. Osmond Derr, Morris W. Zumbrun, Robert L. Smith, Carl L. Schaeffer, Paul E. Lawyer, Joel L. Barbehenn, Harris Frock, Elwood Baumgardner.

New officers elected included president, Pastor Howard J. McCarney. Place of next meeting, Zion Church, Middletown, Nov. 1, 1954.

ST. PETER'S CHURCH, Clear Spring, has purchased a seven-room house to temporarily relieve the overcrowded church school facilities. The junior choir has been vested by the women of the church.

"WORSHIP must be a living experience of the awareness of God, a revelation of His will, a dedication of all of life and all its activities, relations and objectives," said Dr. H. D. Hoover, Gettysburg Seminary, in addressing the Washington County Lutheran Pastors' Association on the subject of "How to Make Worship Real."

TONS OF CLOTHING for Lutheran World Relief were collected by the congregations in this area and transported free by truck through the generosity of Layman Guy Ebersole of Charles Town, W. Va.

Martin Luther drew record attendance in Hagerstown and was held over for an extra period.

FOR THE FIRST TIME in the history of the Lovettsville (Va.) parish a woman, Mrs. Thelma Virts, was elected to the church council. The parish recently observed homecoming.

MISS PATSY HAMM, daughter of Dr. and Mrs. L. Boyd Hamm, St. John's Church, Hagerstown, has been awarded a full-tuition four-year scholarship to Wittenberg College. The award was made on the basis of her straight "A" average in high school.

CENTRAL DISTRICT of the synodical Brotherhood held their banquet and meeting in Zion Church, Middletown.

GRACE CHURCH, Westminster, has purchased a property adjoining the parsonage at a cost of $14,000. WILSON P. ARD

MIDWEST SYNOD:

Grain and Clothing Collected in Synod

LUTHERANS IN NEBRASKA and Kansas were united in two efforts this Thanksgiving: the All-Lutheran food appeal and the clothing appeal. Most congregations requested their members to bring grain to a local elevator, either to be shipped out or sold and the money given for the food appeal. ST. PAUL'S, Hooper, handed its project over to the Brotherhood. The men visited every home in the congregation asking for cash gifts. Immanuel (ALC) Church, Beatrice, contributed over 500 bushels of corn. Members of the congregation gleaned the cornfields, after the mechanical pickers had done their job, to gather that amount of food for the hungry. The Lutheran Men of Omaha again loaded the used clothing

on freight cars to be sent overseas. Trucks from various parts of Nebraska brought clothing into Omaha.

FREMONT (Nebraska) is an important spot for the Luther League of America. Four of the 14 members of the LLA executive committee are attending Midland College and Central Seminary this year. They are: Mike Schon, Alhambra, Calif., junior at Central, vice president; Bob Beckstrom, Long Beach, Calif.; Neva White, West Point, Nebr., and Joe Wold, Albuquerque, N. M., all members-at-large. Neil Luebke, a high school senior in Fremont, is chairman of the Christian vocations committee.

DR. MARTIN SCHROEDER, Glenvil (Nebr.), was one of the speakers at the national Convocation of the Town and Country Church Department of the National Council of Churches in Minneapolis.

ST. PETER'S CHURCH, Pender, Nebr., dedicated its new parsonage Oct. 18. The Rev. R. L. Jobman, Norfolk, Nebr., and vice president of synod, was speaker. The eight-room two-story parsonage is valued at $20,000.

ST. PAUL'S CHURCH, Glenvil, Nebr., observed its 75th anniversary Oct. 11. At this service the $3,000 memorial windows were dedicated. Speakers were two sons of the congregation, the Rev. Grant Van Boening, Columbus, and the Rev. S. K. deFreese, Wayne, and the president of synod.

TRINITY CHURCH, Winside, held services of rededication Oct. 18. Total cost of the project was $10,000.

ST. PAUL'S CHURCH, near Leigh, Nebr., completely renovated its basement and enlarged the church by adding a sacristy.

MRS. BERTHA JOHNSON, Sterling, Nebr., was honored at a special service Nov. 15, as being the only living charter member of the Women's Missionary Society at St. John's Church near Sterling, after 50 years of service. The St. John's society is one of the oldest in synod. Dr. and Mrs. Martin Schroeder, Glenvil, Nebr., were special speakers.

LORIN J. WOLFF

MISSISSIPPI:

Home Missions Get Synod Help

TO ENABLE two rural congregations to have a full-time pastor and to aid in developing a new mission, synod consented to approve a resolution requesting a loan from the Board of American Missions to purchase parsonage property, and consented for Starkville group, which has not yet been organized into a congregation, to arrange for purchase of property for church services, early next year, with a view to establishing a new mission in the synod.

WHILE PROCEEDING to the meeting of the Executive Committee of synod, held in Starkville, the Rev. Paul Kirsons, pastor of St. Paul's in Senatobia, was injured in an auto accident.

LUTHER CHAPEL CHURCH in the Burns Parish has installed a new hymnboard, purchased new parish school hymnals, and plans are underway to recover the roof and put asbestos shingles on the sides of the church . . . PROVIDENCE CHURCH has provided a new hymnboard and new copies of hymnbooks, and plans further improvements. These two congregations are united in a Parish Brotherhood, and lay leadership is being developed in both congregations through this organization.

NEW HOPE CHURCH, Sallis, has recently installed a gas-heating system.

SHADY GROVE CHURCH, Sturgis Parish, has undergone improvements.

LUTHER LEAGUE of Redeemer Church has tape recorded hymns to aid their pastor in presenting morning devotions over Radio Station WSSO.

THE EXECUTIVE COMMITTEE of the synodical Luther League met in St. John's Church, Louisville.

TRINITY CHURCH, Jackson, reported Oct. 1 that their apportionment for 1953 was paid in full. At the regular monthly meeting of the church council it was voted to send

ll benevolence monies received in the re-
ıaining months to the synodical treasurer
s an overpayment of the 1953 apportioned
enevolence. Pastor Wade Koons advised
ıat $300 or more would come from Trinity
hurch by Dec. 31.

When the pastor's cabinet of Trinity
hurch made it known that printing equip-
ıent was needed in the church office two
amilies in the congregation responded. Mr.
nd Mrs. J. S. Derrick gave funds to pur-
hase a new mimeograph and Mr. and Mrs.
Villiam L. Vineyard funds for a new type-
riter . . . At their annual "Jug Breaking"
falloween party members of Trinity gave
early $700 toward debt retirement.

THE REV. HAROLD A. WOLFF is being
eard as religious news reporter over Radio
tation WSSO, Starkville, and over WERH
t Hamilton, Ala.

THE REV. WALTER U. BROWN, pastor of
Grace Church, Laurel, who has been under
ıe care of specialists returned to his pulpit
ia tape recorder after an absence of 30
ays. Anxious to return, but forbidden by
hysicians to stand too long, he tape re-
orded his sermon and sat with the congre-
ation and listened, after serving as liturgist.
Ie will soon be able to resume his parish
ork.

EXTENSIVE PAINTING has been done in
ıe parsonage, parish building and Sunday
chool rooms at Grace Church, Laurel.

HAROLD A. WOLFF

IEBRASKA:

ynod Collects Clothes

WOMEN OF THE CHURCH, Women's
Missionary Societies, Ladies' Aids, Lu-
ıer Leagues, and Brotherhoods spon-
ored Thanksgiving clothing drives
ıroughout the synod. Lutheran Men
f Omaha loaded cars of used clothing
or Lutheran World Relief Nov. 29.

LUTHER MEMORIAL CHURCH of Omaha
as purchased a large plot of ground about
) blocks south of its present location and
opes to build at the earliest possible date
$150,000 edifice.

TEARS

story of the week

THE RUMOR that "Charlie Hushaw's resigning to accept a job in New York" spread like a prairie fire through the composing room of the Glendale (Calif.) "News-Press."

The rumor became fact when the city desk sent up the first take on the story of the executive editor's resignation. There was a small crowd reading over the linotype operator's shoulder as he set the first paragraph:

"Charles C. Hushaw, executive editor of the 'News-Press' and a member of the staff for the last 18 years, has resigned effective Dec. 26 to become director on Jan. 1 of the new Press, Radio and Television Department of the United Lutheran Church . . ."

Hours before, in accepting the resignation Publisher Carroll Parcher had said "all of us have two distinct feelings about having (you) leave us: a feeling of regret at losing the services of a fine newspaperman who has done much to bring the paper to the high journalism level it now occupies . . . (and) a warm feeling of pride that (your) abilities have been recognized on a national scale."

Everyone agreed that the publisher spoke for the whole organization . . .

Lone exception was the huge two-story-high press. It decided on its own unique way of lamenting the Hushaw departure . . .

Minutes after beginning to roll with the page one story "Editor Hushaw Resigns," the massive press quietly broke down. Home deliveries were as much as two hours late.

"News-Press" Reporter Thomas Welles felt that the breakdown was symbolic:

". . . ever since Charlie was editor of his high school paper," he wrote, "he's been a newspaperman, an honored member of the Fourth Estate. Printers' ink has flowed in his veins.

"(That) press which was pouring out the story broke down . . . and cried tears of printers' ink!"

—DICK SUTCLIFFE

NEBRASKA . . .

HOLY TRINITY CHURCH, Sidney, has an architect looking forward to constructing a new church for $135,000 . . . So does FIRST CHURCH, Wilber.

Grand Island's ST. PAUL'S CHURCH and ST. PAUL'S CHURCH, Auburn, have architects engaged in designing new houses of worship. At Grand Island, recently, Synod President Schuldt assisted at three services at which 900 persons received communion.

NINE YOUNG Nebraska Synod men are enrolled at Central Seminary. Two are seniors, two are middlers, and five are juniors.

SYNOD'S Ministerial Education Committee met with Nebraska Synod pre-theologs at a luncheon served at Midland College.

The executive committee of synod has announced a synodical Youth Camp to be held at Camp Sheldon, Columbus, Nebr., Aug. 15-20. The Rev. R. E. Rangeler, Beatrice, will serve as director.

ST. MARK'S CHURCH, Verdon, has celebrated its 70th anniversary . . . FIRST UNITED CHURCH, York, observed its 60th anniversary . . . DR. PAUL EMPIE, National Lutheran Council director, addressed a mass meeting in York's auditorium recently before 600 persons . . . FIRST CHURCH, Potter, held its 60th anniversary recently . . . TRINITY CHURCH, Dalton, its 40th anniversary on Oct. 11.

A SERIES of fellowship-loyalty dinners was held last month for members of Salem Church, Fremont. Purpose was to explain the church program and to secure membership co-operation in the coming year's plans for their church.

SYNOD TREASURER F. E. WOOD'S report shows the churches at Potter and Sutherland paid up 100 per cent on benevolence as of Sept. 30.

INTERMEDIATE LEAGUERS of Salem Church, Ponca, recently raked the church and parsonage lawns as a work project. A wiener roast as the leaves burned low put the finishing touch to the project. The following week the same group repeated the project for the old people's nursing home.

PAUL WIEGMAN

PENNSYLVANIA:

State Pastors Meet; Hear Oxnam, Buttrick

HARRISBURG — Bishop G. Bromley Oxnam, addressing the second annual State Pastors' Conference at Harrisburg in November, declared: "If world order is to be maintained, man's final loyalty must be to God." Contrasting the teachings of Jesus with Hitler's "nothingness of the individual," Mussolini's "woe to the weak," and Trotsky's "production—the key to survival," Dr. Oxnam stated "Men, and not things, are the goal of living . . . man needs community more than commodities."

Advice and inspiration were also shared by speakers: James A. Buttrick, Joseph H. Robinson, Liston Pope, Wilbur E. Saunders and Perry E. Gresham with approximately 600 ministers at the ecumenical gathering.

New president of the conference is Dr. Lynn Crowding, Williamsport. Supporting body of the conference is the Pennsylvania Council of Churches. When the Pastors' Conference meets next fall in Harrisburg it is expected that many pastors of the Pennsylvania Ministerium will be present for that ULCA body will become a co-operating member of the Pennsylvania Council of Churches next February.

SUNDAY MOVIES were the election issue in New Cumberland introduced by the owner of the West Shore Theater. The town was placarded with posters by proponents and opposition. Voters decided for the status quo—there will be no Sunday movies in New Cumberland.

TRINITY CHURCH, Harrisburg, has purchased a building site in Cloverly Heights as the first step in its relocation planning. A changing community and difficulty in parking led to the move. The 63-year-old church with approximately 300 members has been served for the past 53 years by the Rev. Robert L. Meisenhelder who will be 83 in December.

An inspirational breakfast for the workers opened the fund-raising campaign of Trinity Church, Camp Hill, for the erection of a new edifice. $275,000 is the goal. The congregation recently completed the reconstruction and enlarging of its church school building.

Central Pennsylvania Synod's President Dwight F. Putman installed the officers of the newly organized East Penn Conference at St. Peter's, Highspire, Nov. 2. Officers are: President, the Rev. Ralph R. Bergstresser; vice president, Dr. William VanHorn Davies; secretary, the Rev. Robert L. Koehler, Jr.; treasurer, Harry S. Gipe. Elected to the conference executive committee were Jonas E. Wagner and Walter Zimmerman. VIGGO SWENSEN

Home Expansion Gains Momentum

Johnstown — Plans to expand the facilities of the Allegheny Lutheran Home have moved into high gear. With 50 people knocking on the door for admission, the Board of Directors sensed the need for immediate action.

Seventy-five Johnstown Lutherans, representing area churches, gave blanket approval to the establishment of a second home unit in the Johnstown area. Dr. Luke H. Rhoads, pastor-superintendent, at a supper meeting in Moxham Church, Johnstown, Nov. 29, asked Johnstowners to scour the community for the best possible site.

Plans call for the construction of a building for 30 guests. A matron would be in immediate charge, however direct supervision would be made by the Board of Directors. Legal name of the Home would be changed from Allegheny Lutheran *Home* to Allegheny Lutheran *Homes*.

Expansion of the Home into the Bedford area at some future time has now been announced. Miss Stella Lucia Mann, of Trinity Church, Bedford, has already deeded her home and the surrounding grounds. The

CAMPUS

CENTRAL Seminary's board of directors recently reorganized, elected the Rev. H. Vance Baird as chairman, the Rev. George Krebs, vice chairman, and Layman H. W. Hendrickson, treasurer. Secretary is Dr. A. G. Heitman.

NEWBERRY College recently received a filmstrip-slide projector, a gift of members of the Luther League of South Carolina Synod.

GETTYSBURG Seminary has 20 incoming seminarians who graduated "down the hill" at Gettysburg College last summer. A total of 44 former Gettysburg College students are in this year's seminary student body of 132—exactly one-third of the undergraduate enrollment!

MIDLAND College enrolled James Whitcomb Riley, of Fremont, Nebr., in its freshman class this fall.

MUHLENBERG College is offering 113 different courses, taught by 44 faculty members this fall. Figures released by the dean indicate the presence of 260 freshmen and 410 upperclassmen on campus (there are eight special students). The freshman class is the largest since the influx of postwar veterans several years ago.

GETTYSBURG College's 155-pound halfback, Joe Ujobai, and 200-pound Guard Ronald Miller were named to the Associated Press's All-Pennsylvania football team. Other schools represented on the all-state squad were Pitt (with 3), Penn State (2), Penn, Westminster, Shippensburg, and West Chester, one each.

NEWBERRY College's football coach, Harvey Kirkland, who brought the Indians from a football loser to a 7-1-1 record in a matter of two seasons, was named South Carolina Coach of the Year, nosing out South Carolina University and Furman University coaches for the honor.

present house could be used for the dining room, living rooms, office and kitchen, and, as the Board envisions it, two wings could be erected which would accommodate a total of 30 guests.

The first tangible step in the overall expansion picture is the construction of a cottage on the property occupied by the main building in Hollidaysburg. The cottage will care for two aged people and as many as 12 or 14 cottages could be built around or near the "mother institution." A contract has been let for the first cottage which will cost $12,800. Two aged people have already indicated their desire to finance the cottage and live independently in it so long as they are physically able to carry on.

Other proposals for expansion include a wing on the main building to serve as an infirmary. Present indebtedness of the Home is now $32,000. In January 1951, a month after the Home was formally opened, the indebtedness was $160,000. At the beginning of 1952 the indebtedness was $115,000. Now it is down to $32,000. The Home was recently named the principal beneficiary from the estate of the late Mrs. Mary M. Mattern, a lifelong member of Zion Church, Hollidaysburg. The bequest will amount to around $25,000.

MERWYN C. FUSS, president of the ULCA Brotherhood, spoke at the annual convention of Allegheny Conference Brotherhoods in St. Paul's Church, Altoona, on Nov. 11. Officers elected at the meeting included J. Elmer Young, Petersburg, president.

FIRST CHURCH, Tyrone, has undertaken a $30,000 renovation program. The work will be finished sometime in early spring.

First Church, Johnstown, has voted to send "The Lutheran" to all of its members. One thousand subscriptions will be involved in this church council action.

BALD HILL CHURCH, near Bedford, observed its centennial with special services on Thanksgiving Day and Nov. 29. The Rev. Russell T. Shilling, Allegheny Conference President, and the Rev. George E. Whetstone were guest preachers. The Rev. M. J. Ross, who recently retired as pastor of the Friend Charge, ministered to the church 30 of it 100 years.

TRIBUTE WAS PAID a former pastor, pio neer home and foreign missionary, the Rev C. H. "Father" Heyer, by Friedens Church Friedens, at a special thankoffering mission ary service on Nov. 7. The Rev. Clarenc H. Swavely, ULCA missionary to India, wa guest preacher. "Father" Heyer who twic served as pastor of the Friedens congrega tion (in 1842 he established the Guntu Mission field in India) is buried in the Friedens Cemetery.

THE *Martin Luther* film met a very fin response in Johnstown. Theater Manage Joseph K. Freeman had to hold the film ove an extra week and estimates that betwee 18,000 and 20,000 attended.

ROBERT G. SANDER

The Heinlys Direct Conference Activities

LANCASTER—Things have been hum ming in the Lancaster area. The Rev Warren C. Heinly, pastor of Grace Church, was elected president of the new Lancaster Conference and his wife was named president of the conference WMS.

Conference has adopted the "Grace system"—that is, the new officers were installed at *Grace* Church on Nov. 15; the WMS was organized at *Grace*, and the Luther League will organize at *Grace* in December. But everybody is happy. The new conference—limited to Lancaster County—will be a compact body geared to full service—a long-cherished dream come true.

THE NEW St. Paul's (Union) Church, Hamlin, was dedicated in November. The Rev. Thomas A. Berg is the Lutheran pastor. Forty months previously, while excavations were going on to provide a basement Sunday school room, the old church walls collapsed. Under the leadership of the Rev. George Deisher, now retired, the decision was made to rebuild. The new church is

uilt along the lines of the old, the stones f the old building were used in the new, ut a beautiful Sunday school department as been provided in the basement. The uilding represents an investment of $92,000. The Rev. Ralph S. Bergstresser, president f the East Penn Conference was the guest reacher at the dedication. During the week ollowing, Dr. Dwight F. Putman and the ev. George Deisher were speakers.

DR. CARL RASMUSSEN of Gettysburg eminary, spoke to the Lancaster (inter-enominational) Pastoral Association at a arge gathering of county pastors. He spoke n "Trends in Theology Today" and de-cribed the theological problems as the re-ult of the convergence of two streams of hought—one originating in Jerusalem and he other in Athens.

Officers of the conference are: President, he Rev. Warren C. Heinly; vice president, he Rev. Alfred L. Long; secretary, the ev. Francis R. Bell; treasurer, Lester G. Balmer; and executive committee, Jacob R. Kreider and Albert Roye.

The officers of the conference WMS are: President, Mrs. Warren C. Heinly; vice president, Mrs. Harlan D. Fague; secretary, Mrs. Gilbert Martin; statistical secretary, Miss Sarah E. Bitner; treasurer, Mrs. Ernest . Hoh.

THE LUTHER LEAGUE Thanksgiving service was held Nov. 24 at Trinity Church, Ephrata, with the Rev. George M. Bass of Harrisburg as speaker. A social hour followed.

ERNEST J. HOH

Students Hold Chapel Services at Passavant

PITTSBURGH—The Lutheran Student Association of Greater Pittsburgh now conducts regular chapel services each Sunday at Passavant Hospital. Miss Lois Geschwindt is the chairman of the service committee and directs the project.

EVEN THOUGH Camp Lutherlyn is five ears old its facilities are already insuf-

—HOME MISSIONS—

MARYLAND: Haven Church, Hagerstown, was formally organized Dec. 6. Mission developer is Dr. Frank P. Cauble. Synod President J. Frank Fife conducted the organization service and the address was given by Dr. Arthur M. Knudsen, secretary of English Missions, Board of American Missions. Charter membership is over 100.

CALIFORNIA: Services were begun at Orange recently under the leadership of the Rev. Harold Schluntz. The congregation is meeting in the YMCA building. Eighty-five were present for the first service. This is the first NLC church in this community.

GEORGIA: Pastor Thomas O. Stelling reports an average attendance of 70 at services held at Good Shepherd Mission serving the East Point-College Park-Hapeville area of Atlanta. The first service was held in August and plans are being made for official organization of the congregation in January.

NEW MEXICO: The Rev. Donald Simonton, 1953 graduate of Gettysburg Seminary, is at work organizing a new mission in the Inez-Hoffman area of Albuquerque.

FLORIDA: The synodical Women's Missionary Society at its recent Jacksonville convention, voted gifts of $250 each to St. James' (mission) church, Jacksonville, and to new missions being developed at Homestead and New Smyrna Beach.

FLORIDA: Synod's 23rd congregation (and newest mission) was organized as St. Andrew's Church in Homestead, Nov. 1. There were 87 confirmed charter members. Mission organizer is the Rev. J. D. Sheppard.

ARIZONA: Faith Church, Yuma, was organized recently by Dr. James Beasom, president of synod. The congregation consists of 115 adults and children. The Organization Day offering for the Building Fund amounted to $700. The Rev. Stanley Olson is mission developer.

PA., PITTSBURGH . . .

ficient to care for all the activities that are demanded. During the past camping season there were 1,762 individuals in camp and several hundred had to be turned away because all cabins were filled. In 1954 two new camper weeks will be added while Family Week will have to be cancelled. In order that counselors might be better acquainted with the camping program and be able to give even better service to the campers a fall retreat for counselors was held with 80 former and future counselors present. Another such meeting will be held just prior to the 1954 camping season.

THE MEMORY of Dr. William A. Passavant was brought to light again not only as the founder of several institutions within the synod but also as the founder of Mt. Calvary Church, McKees Rocks, at its 100th anniversary celebration.

AFTER CONSIDERABLE study by synodical and ULCA officers final services were conducted in St. John's Church, Forbes Street, Pittsburgh. At one time this congregation was quite a flourishing church and one of the most beautiful. But with the shifting of population as well as changes within the city the membership decreased to about 50. The present members will be transferred to other churches; most of the furnishings have been taken by other congregations and the building will be sold. The sum received from the sale of the building will be given to the synodical Board of Missions.

WHILE ONE CHURCH is being closed five others will be organized or are in the process of being organized within the next few months. Already Calvary Church, White Oaks, McKeesport, and Prince of Peace, Pleasant Hills, Pittsburgh, have been organized with nearly 100 charter members each. Mission pastors are William Steiner and Thomas Guinn.

In January, Mission Developer LeRoy Dobbe will have ready Faith Church, Center Township, and in February, Seminarian Jack Bellingham will see organized Apostles' Church, Penn Township, the second United Lutheran Church in this most rapidly growing section of Pittsburgh in the last six years. Several other fields are still in the early stages of finding quarters for Sunday schools, or lots. The giving of $125,000 to Home Mission Advance during this year has made possible much of this growth.

LUTHER E. FACKLER

"Martin" Draws 10,700; Fry, Langsam Visit Area

WILLIAMSPORT—The *Martin Luther* film drew 7,000 people in the Williamsport and 3,710 in the Bloomsburg areas recently.

OVER 1,350 heard Dr. Franklin Clark Fry deliver the Reformation Day address in Zion Church, Sunbury. Dr. Walter C. Langsam, president of Gettysburg College, was the Reformation Rally speaker at Christ Church, Milton.

SERVICES of rededication were held recently at First Church, Watsontown, with Dr. G. Morris Smith, president of Susquehanna University, as speaker . . . TRINITY CHURCH, McAllisterville, held the second of four special services in its 120th anniversary year. The Rev. George F. Harkins was speaker . . . The 85th anniversary of the building of MESSIAH CHURCH, Clarkstown, was observed Oct. 22-25, with the Rev. Elmer Seifert of Cresskill, N. J., former pastor, and the Rev. Martin L. Tozer, superintendent of Rural Church Work for the Central Pennsylvania Synod, participating.

DR. O. E. SUNDAY has been named pastor emeritus of Bethany Church, Montoursville. Unique and successful Sunday evening services have been conducted as an interdenominational effort at Montoursville this fall. A series on "Religion and Your Health," "Religion and Your Family," "Religion and Your Job," "Religion and Your Church," "Your Religion and Your Community," and "Your Religion and Your World" has been presented by prominent lay leaders.

AT THE reorganizational meeting of the Susquehanna Conference held at Trinity

hurch, Sunbury, the Rev. A. W. Lawver as elected president; Dr. J. Ray Houser, ce president; the Rev. James B. Miller, cretary; and John M. Phillips, treasurer or two-year terms). Laymen Adrian mstutz and J. Frederick Gehr were se-cted to serve on the executive committee.

MRS. HAROLD C. FRY, Shamokin; Mrs. Valter Drumm, Numidia; Mrs. R. A. Cal-nberger, McEwensville; Mrs. Charles A. nyder, Herndon; and Miss Catherine lergner, Williamsport, were elected to lead ie Women's Missionary Society of the squehanna Conference at its reorganiza-onal meeting in Trinity Church, Milton, n Nov. 10. There are 81 societies in the nference.

MORE THAN 700 patients at the Danville ate Hospital, who otherwise would have en forgotten, will be cheered at Christmas gifts from the Lutheran churches of the rrounding area. Pastor Elwood Huegel id women of Trinity Church gather and rap these presents.

A. W. LAWVER

ARTBURG SYNOD:

Conferences Discuss Theological Papers

NORTHERN CONFERENCE held its an-ual meeting in Cudahy Church, Cudahy, Vis., late in October, had 23 pastors and x lay delegates present. Prof. Robert larshall of Chicago Seminary presented paper on "Repentance in the Old Testa-ent." A lively discussion followed. Of-cers elected for the coming year include astor R. G. Sedo, president.

It was voted that two conference meetings held each year, a Pre-Lenten Retreat for e pastors at which theological papers be esented with spiritual edification the sole jective and a fall meeting for clergy and ty at which practical papers be given and siness of conference transacted. The Pre-nten Retreat in 1954 is to be held in St. non's Church, Chicago, the fall meeting in North Lake Church, Melrose Park, Ill.

SOUTHERN CONFERENCE held its annual meeting in St. John's Church, Breman, Ill., Oct. 20-21. There were 12 pastors and a retired minister in attendance. The papers, "Principle and Practice of Private Confession," by the Rev. O. M. Meyer and "Luther's Monastery Experience" by the Rev. J. Juhkentaal evoked considerable discussion, although those on "Call and Recall of a Pastor" by Dr. R. Belter and "The Gospel Harmony of the Resurrection" by the Rev. H. L. Wagner raised even more

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WARTBURG SYNOD . . .
discussion. Officers elected included Pastor K. W. Braun, president. There was an interesting discussion on parish education and the new emphasis in this work by the Rev. E. A. Slottag, chairman of the Parish Education Committee of synod. Congregations were urged to take over the congregational plan for subscriptions to THE LUTHERAN by Chairman K. W. Braun with the ultimate aim of placing the magazine in every home.

THE REV. J. J. LIPPOLDT was installed pastor of the new church at West Joliet, Ill., on Nov. 29 by Synod President R. R. Belter.

CUDAHY CHURCH, Cudahy, Wis., celebrated its 25th anniversary Nov. 15.

SISTER ELIZABETH HESS' ready smile and winning ways have captured the hearts of many young girls who feel that this work of the church is a real incentive.

DR. R. R. BELTER was at Edmonton, Alberta, Canada, recently for the evangelism program of the National Lutheran Council churches.

CHURCH COUNCILMEN INSTITUTES are being conducted throughout synod by President Belter. Stewardship and evangelism are receiving the greatest emphasis.

SOUTHERN NACHUSA GUILD meeting was held in Peace Church at Steeleville, Ill., Nov. 1. Mr. Henry Walter, president of the Board of Trustees of the Lutheran Home for Children at Nachusa, was guest speaker. The offering of $43.50 was given as a Christmas gift for the children at the Home. There are now 283 members in this organization. ARNOLD H. KAITSCHUH

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WEST VIRGINIA:

Martin Luther Patrons Get Catholic Tracts

FAIRMONT—When theater goers went to see *Martin Luther* at the Fairmont Theater on the day the attendance reached its peak, Roman Catholic laymen outside the movie house handed them tract No. 22 printed by *Our Sunday Visitor Press*. It was not a criticism of the film but under the title, "Father Quiz Answers Lutheran Slurs," purposed to

t all readers straight on the "six pre-ous jewels of the Reformation—the ben Bible, justification by faith, an un-utilated Sacrament, the priesthood of lievers, the Protestant parsonage, and ligious and civil liberty." Chief crit-ism of the movie on the part of the cal Roman Catholic hierarchy came on e treatment of the sale of indulgences.

DR. CHARLES G. AURAND, pastor of First nglish Church, Wheeling, was the preacher the matriculation service on Dec. 3 at ettysburg Seminary. He has had the un-ual distinction of having two sons, a ughter, a stepson, and a son-in-law en-lled as students at this theological school the church.

FOR THE FIRST TIME in its more than 100-ar history the congregation of St. Johannes Leopold in the hills of Doddridge county s a hard-surfaced road to the church oor. A parking lot has been stoned and ad signs installed on a road built this summer by the state road commission and residents of the community.

HONORED RECENTLY as the most outstanding 4-H alumna of West Virginia for 1953 was Mrs. George Hanst, prominent lay-woman of St. Mark's congregation, Oakland.

MEN OF FOUR Lutheran congregations—two ULCA and two ALC—in Charleston and vicinity met for a steak dinner at Trinity Church Nov. 17 to hear ULC associate stewardship secretary Chester A. Myrom.

THE SYNODICAL Missionary Society has a new group on its roll. Synodical Missionary President Mrs. Earl S. Lee organized a society this fall under the unified plan at Meadow Mountain in the Bittinger parish. Mrs. Earl Johnson of Swanton, Md., is the president of the synodical's youngest society.

LUTHERAN STUDENTS and Lutheran faculty members at West Virginia University heard graduate advisor Dr. F. J. Holter speak on Dec. 6 at a Table Talk on "The Student Looks at Life in the University."

HAROLD L. HANN

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WISCONSIN:
Clothing Collected

CARLOADS OF CLOTHING, blankets and shoes for World Relief have begun to roll from Wisconsin. Milwaukee loaded three cars for a total of 81,800 pounds; Madison, three cars totaling 75,700 pounds; Wausau reported 37,600 pounds; Wisconsin Rapids, 20,200 pounds; the Mineral Point-Monroe car weighed in at 19,633 pounds.

Other cars will be loaded this month at Eau Claire, La Crosse, Marinette-Sheboygan, Oshkosh, Racine and Shawano. It appears certain that the 300,000-pound goal will be surpassed. In 1951, Wisconsin loaded eight carloads for a total of 167,625 pounds; 10 cars in 1952 for a total of 248,600 pounds. Fifteen cars will be loaded in 1954. Missouri Synod pastors have been active in effecting the big increase. In some communities non-Lutherans and Catholics have made clothing contributions to the appeal.

THE REV. GLENN W. BRAGSTAD (ELC), former pastor of Emmanuel Church, Bremerton, Wash., was to be installed Dec. 1 as campus pastor and executive director of the Lutheran Student Foundation at the University of Wisconsin. There are 1,480 Lutheran students on the campus.

IF NATIONAL COUNCIL Lutherans are to enable its Welfare Society to raise the 1954 budget of $273,500, they must give $138,000, an increase of $32,000 above the present year. Community Chests in Milwaukee, Madison, LaCrosse, Racine and Wausau will assure $56,000, while reinbursements for client care are expected to approximate another $70,000. The society employs four full-time hospital chaplains, six part-time chaplains and 12 case workers. In all, there are 42 members on the staff. Of the 761 NLC congregations in Wisconsin, 584 have contributed $106,396, while 176 gave nothing. Synod, through its budget, contributed $3,313 to this work, and the Wartburg Synod $615.

NEW LIFE has been poured into the State Luther League, as evidenced by the 303 per cent attendance increase at the recent convention in Lake Geneva. Along with a downpour of rain, 327 Leaguers poured into the convention church where among significant actions was that of placing all

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ferings on the 50-50 stewardship basis. lected for the ensuing year were President ichard Skow, Milwaukee; vice president, avid Burke, Wauwatosa; secretary, Shirley ppel, Milwaukee; and treasurer, Doris rill, West Allis.

SISTER DOROTHY GOFF has taken up her uties as parish deaconess at Bayshore urch, Milwaukee . . . A CLUB FOR DPs the Madison area has been organized at uther Memorial . . . A BOYS' CHOIR has een organized at Trinity, Appleton.

CHARLES A. PULS

ECEASED

. Walter Banker

P. Walter Banker, prominent Wyoming alley (Pa.) druggist and former president f the Luther League of America, died Oct. . He was 72.

A founder and charter member of Holy rinity Church, Kingston, Pa., Mr. Banker as also the congregation's church council resident and Sunday school superintendent. n addition, he served as treasurer of the uther League of Pennsylvania for many ears and was president of the Luther eague of America from 1922 through 926. In the latter post, he led the first campaign for $25,000 to build the administration building at Andhra Christian College in Madras, India.

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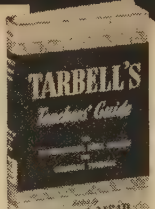

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Surviving are his wife, two daughters, two sisters, two brothers and six grandchildren.

The funeral service was conducted in Holy Trinity Church, Kingston, by the Rev. Robert Lamparter and the Rev. David Menges.

Mrs. Harold S. Miller

Mrs. Anna Eenberg Miller, wife of Dr. Harold S. Miller, pastor of Incarnation Church, Brooklyn, N. Y., and president of the board of directors of Philadelphia Seminary, died Nov. 15. She was 62.

Born in Oslo, Norway, Sept. 16, 1891, she was graduated from Norwegian Lutheran Deaconess Home and Hospital in Brooklyn, where she was head nurse for five years. She served as vice president of the Brooklyn Inner Mission Society and was secretary of the Women's Guild of the Norwegian Home and Hospital.

Surviving are her husband; a son, Harold A. S. Miller; two daughters, Mrs. Frank E. Stewart, Mrs. Stephen Meyer, Jr.; a brother, B. K. John Eenberg; and four grandchildren.

The funeral service was conducted in Incarnation Church, Brooklyn, on Nov. 1 by the Rev. Herbert T. Weiskotten and the Rev. Stephen O. Hirzel. Interment followed in Staten Island, New York.

CHANGES OF PASTORATE

PITTSBURGH

FELKER, E. A. From Emmanuel Church, Prospect, Pa. To Reynoldsville parish, Pa.

MCCULLOUGH, RUSSELL L. From Mt. Pleasant parish, Pa. To Salem Church, Brush Creek, Adamsburg, Pa.

OHIO

HAYNES, GEORGE F. From East Canton-New Baltimore parish. To First St. Mark's Church, Toledo, Ohio.

TEXAS

SUHR, NORMAN. From Trinity Church, Stella, and St. Mark's Church, Verdon, Nebr. To Reformation Church, Garland, Tex.

VIRGINIA

GANSKOPP, E. H. From Burkes Garden

parish, Va. To Greene County parish, Tenn. Rt. 4, Greenville.

TRAESSER, DAVID E. From Emmanuel Church, Friesburg, N. J. To Forestville parish, Va. Mt. Jackson, Va.

TT, JOHN D. From Emmanuel Church, Roanoke, Va. Retirement.

GEORGIA

/ATSON, HENRY B. From Toms Brook parish, Va. To St. James' Church, Brunswick, Ga.

MINISTERIUM OF PENNSYLVANIA

ETZ, THEODORE. From Zion Lehigh Church, Alburtis, Pa. To St. Paul's Church, Red Hill, Pa. 413 Main St.

IECK, ROY. From Indianland parish, Pa. To St. Mark's Church, Clifton Heights, Pa. 126 Church St.

NEW YORK

ILLESTOLEN, LARS H. From St. Paul's Church, Kingston, N. Y. To St. Peter's Church, Jamaica South, N. Y.

TOEBKE, CARL G. From St. Paul's Church, Richmond Hill, N. Y. Pastor emeritus (March 1).

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IN CONCLUSION . . . . . .

WE DON'T TAKE UP much space in this paper to explain our problems in editing THE LUTHERAN. Just now I have one of these housekeeping chores on my mind, and perhaps you won't mind listening to a brief description of it.

We have a staff of 50 correspondents to gather local news in the 34 United Lutheran synods. You know the name of the man who reports for your area, of course, because our reader surveys show that subscribers consider the congregational news of their own area as second to the top in importance of everything we publish in THE LUTHERAN. (First is the inside-cover story, and third is "Church in the News." The "Conclusion" is fourth.)

At this time each year I try to figure out how to apportion our space for local news among our 50 correspondents. It is done frankly on the basis of the number of subscribers we have in each area. News from Ohio, where we have 20,000 subscribers, is obviously read by more people than the news of Arkansas, where we have 34 (in one small congregation, which is a fine average).

MY CALCULATIONS indicate that we should give one page for news and pictures during 1954 for each 300 subscribers. Of course when something of general interest occurs in any area, it is worth special space. The space quota is for new parsonages dedicated, anniversaries, and other events which are exceedingly important locally but not of much consequence away from home.

We level off the figures, taking some space from the high circulation areas and giving it to the low. (Otherwise Nova Scotia with 43 subscribers would rate two inches of news a year.) The minimum for any area is six pages a year.

The thing for which I am keenly grateful is the competent service of these 50 correspondents who send us the news. They get the blame for every item we delete and every picture we don't print (we can't print a third of the photographs we receive). Also there are some congregations that frequently try to make end-runs; that is, send news direct to the office instead of through their correspondent. But these staff representatives of ours stick to the job cheerfully, and serve the church with faithfulness.

THERE IS ONE THING we like to get direct from any reader. We value clippings from newspapers regarding events that are of general interest to churches. Much of such material is used for "Church in the News." If a community is trying to get the school board to arrange for released-time classes for religious instruction, or if Senator McCarthy thinks the sexton of the local Methodist church is a Red, we want the clipping. Write on it the name of the paper from which it is clipped, and the date of issue. Our staff correspondents do some of this for us, but can't watch all the papers in their areas.

News gathering and editing are hard work, but extremely useful in the information-hungry civilization which we have become. I was in New York City last week, where no newspapers had been published for eight days. People seemed dreamy and discontented, as though they weren't part of the world any more. On subways they were reading *Newsweek* instead of the *Daily News*, and you could see the difference. Let's hope nothing so terrible ever happens to subscribers for THE LUTHERAN.

—ELSON RUFF

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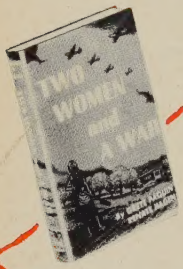

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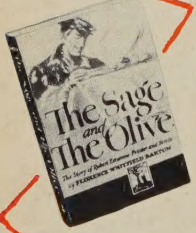

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